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Religious Communications.

*Influence of Missions upon Science
and Literature.*

[Concluded from p. 62.]

Let us now, in the second place, consider our subject *in relation to pagan countries*. What is the connection between missions and the interests of literature, in the countries where they are established?

Upon the uncivilized countries they bestow a written language. It is almost unnecessary to say that this must precede all important advances in science and learning. Some of the acquisitions of genius in our generation may indeed be transmitted to the next by individual memory. Poetical effusions especially, may be preserved. Even these, however, must soon be lost unless secured by writing. The verses of Homer were for some generations committed and rehearsed with enthusiasm by his countrymen, but they were fast slipping from their memory as early as the time of Pisistratus. Had he not collected and published them, the Greeks would have lost perhaps, one of their greatest excitements to the heroic deeds of Marathon and Salamis, the Romans would have been without a model for the only finished poem of their Augustan age, and the world would have been deprived of the rich fountain from which scholars have ever delighted to replenish the urns of genius and taste. But a written language, ne-

cessary as it is to intellectual cultivation, is an attainment to which a nation, in the natural progress of civilization, left to its own unassisted improvements, advances by very slow degrees. When first visited by missionaries, the countries of which we now speak, had in fact made no progress towards it, or had been long stationary, notwithstanding all the intercourse between them and the civilized world; a fact somewhat perplexing, we should suppose, to the philosophers who have so much to say about the perfectibility of man, about his natural, and certain, and universal, progress towards the highest attainments of intellect. Take a single illustration. Most of the native tribes in our country, are even now, as far removed from civilization, as when the ferocious Philip was sending terror and death through the settlements of the pilgrims. Now, upon such nations, missions almost at once bestow a written language, and this must exert an important influence upon their mental improvements. To missions indeed, the whole of their intellectual existence must be ascribed. When we think of the philosophy and eloquence of Greece, we remember, or ought to remember, the Phenician traveller who gave to her an alphabet. Much more will the future African and Owhyhean, when they contemplate the social institutions and the arts of their country, remember the missionary, who taught their fathers to read and to write. Suppose even that Otaheite,

for instance, when advanced to a high civilization, should reject christianity, and the land which Pomarre has covered with churches consecrated to the one God, should become again a land of idols; would Henry and Ellis and their companions be forgotten? Rather would their names be enrolled amongst the fancied deities of the nation; altars and temples would be raised for their worship; and poets would sing their labours, adding to real facts, all that a grateful imagination could invent of the wonderful and the mysterious.

The next point which may deserve our attention, is the schools of the missionaries. Let no one think that they are of no importance in the present subject. They are of great importance. The missionary extends his influence through all the future relations of his pupil, and in this way affects the literary interests of the people as truly as their moral and social interests. There is an intimate connexion between the literature of a nation and the early education of its youth. The most sanguine friends of American literature do not expect it to possess all the elegance and perfection of the English, so long as the boys in the English primary schools are made to carry their classical attainments beyond our Bachelors and Masters. Yet so long as our youth receive such instruction as they now do, there always must be a demand for the productions, and a love for the occupations of literature. This effect will be produced by schools in heathen countries. It is strikingly exhibited among the Hindoos. They had almost no schools before protestant missionaries entered India.^(a) They placed no value upon learning. They had indeed few motives, for the Brahmins forbid them to read the sacred books, wishing, like the catholic priests, to foster in the people a spirit of ignorant and passive reliance. But through the influence of

missions, schools are now extensively established, both Hindoos and Musulmen are anxious to support and multiply them, and their effect in arousing the public mind is manifest. A native society has been formed in Calcutta to provide "books of moral and scientific instruction" for the benefit of their youth.

It must be remembered too that primary schools thus established in the pagan nations, will of course, introduce, sooner or later, higher institutions of more powerful and more extensive influence upon the progress of knowledge. Three such institutions have already arisen in the East; one originated by the Baptist missionaries, another by the societies of the Church of England, and a third by the Hindoos themselves. Those institutions will benefit perhaps, the whole of Southern Asia, and especially India, which seems, like China, to have attained to considerable cultivation, at some distant period, and to have been suddenly stopped in its progress, and stopped not with China to remain stationary, presenting forever, like the petrified city of the Arabian tales, the same unchanged and unchanging form; but to decline almost from year to year, even while surrounded with the monuments of former genius; to fall with their boasted philosophy, and their boasting priesthood, into deeper and deeper degradation. The Serampore College is designed expressly for the natives of India, both christian and pagan. The pupils will be instructed in the different languages^(b) of the East, and particularly the Sangscrit in which the vedas (vāds) and puraras are written, and which, through the artifice of the Brahmins, has in reality become a

^(b)This will tend to make the literature of each language the common property of all. The translations made by Dr. Carey from the Sangscrit and Bengalee into Mahratta, for the students in Fort William College, have contributed to such an effect. See a Sangscrit and Mahratta Dictionary, made by the Missionaries.

^(a)See Winslow's Sketch, p. 103.

dead language. The acquisition of this will enable the youth of India, not only to detect the impositions of their priests, but to understand and appreciate the literary works of their forefathers, and will awaken a spirit of research, which must ultimately exert a happy influence upon the literature of their country. Classes of the students will also be instructed in the learned languages, in law, in medicine, and theology, and thus the literature of the west will be introduced into India. Indeed India is already indebted to missions in this respect. Portions of Hume's England and Paley's Evidences have been published *(b)* for the schools. The Bombay mission has published a treatise on geography, of which subject the Hindoos are almost entirely ignorant. A son of one of the Serampore missionaries, (Dr. Carey,) has translated the dictionary of Johnson *(c)* into Bengalee, and published an Encyclopædia *(d)* in the same language.

The Bishop's *(e)* College is similar in its design to the Baptist College, and will produce similar effects; and the Hindoo College promises perhaps still more for the Hindoo literature and science. Its object is to enable the Hindoo youth to cultivate Asiatic and English literature in their various branches. It has ever met the approbation of the Pundits. One of them said at its formation, he rejoiced in having lived to see the day when literature, once successfully cultivated in his native country, but now almost extinct, was about to be revived with greater lustre than ever. It may be said there were literary institutions in India before. There were. *(f)* But the benefits from the

establishments now mentioned will infinitely transcend them; and these benefits flow from missions.

In contemplating the subject which is now before us, we must not forget that missions carry with them the press, an engine of more stupendous power, and of more certain and universal influence, than any other invention of man. "When letters were invented," says a Chinese writer, "the heavens, the earth, and the gods, were agitated. The inhabitants of Hades wept at night, and the skies, as an expression of joy, rained down ripe grain." The language is not, perhaps, too strong to indicate the value of the invention. Surely then, if the press be added to this, if the art of writing and the art of printing be bestowed upon a nation at the same time, it is a favor indeed. It removes barriers to intellectual improvement, which had ever been considered as impassable. "This," said an Hon. visitor of Fort William College, "exhibits a combination of ingenuity, skill, and persevering toil, of which there are few examples." Now to know that the art of printing is in Asia, and is extending itself, is to know that the work of intellectual renovation is begun there. Even the enemies of missions will say, the press is delivering the Hindoo, the Mussulman, from superstition; the press has compelled the cruel Juggernaut to retreat, with his car, and priests, and licentious festivals, into the interior of India. We say so too. But we ask to what are the Hindoo and the Mussulman indebted for *the press*?

I cannot leave this topic without alluding to the press connected with our Palestine missions. The liberality, which formed that establishment was not misapplied. It has already made the voice of christian

(b) Mr. Bardwell's statements, verbal.

(c) Christian Obs.

(d) Bap. Mag. Vol. 7, p. 423.

(e) For accounts of these Colleges see Christ. Obs.

(f) An Academy at Tricinium on the Malabar coast. A Brahminic school in the Carnatic, which existed in the first

century. The University of Benares, called by Robertson, the Athens of India. Robertson, however, was not much acquainted with the subject. The Jesuits found similar institutions in China; but their accounts are all exaggerations.

eloquence, (a) first addressed to seamen in one of our own capitals, to echo along the shores of the Mediterranean; to alarm and reform perhaps even some desperate corsair; at least to animate and sustain the patriotic mariner of Greece as he looks upon his native island, plundered and depopulated, his wife and children weltering in their blood, or pinning in chains, himself an outcast, wounded and weary, while the revengeful Ottoman is exulting in his miseries, and still pouring upon his country the horrors of an exterminating war. Its influence will ultimately be felt through the whole of that struggling nation. The Palestine mission's press shall at least be among the means, by which the Greeks will become better acquainted with the science and the politics of their ancestors, and be raised to a truer liberty than their ancient democracy could confer, and to a higher intellectual cultivation than their former Platos and Aristotles ever attained. Its influence shall reach even the Turk, the proud, malicious, desperate, detested Turk. More; it shall kindle around the tomb of the Saviour and the Martyrs at Jerusalem, a flame which will devour the mummeries of the Catholic, and reveal to the Jew the glories of the crucified Messiah,—and send out its light northward to the frozen Caucasus, and eastward to the city of the Caliphs, and southward, over the pyramids of Cairo, and the temple of the sun, and the ruined city of the hundred gates, far down into the darkness of neglected and insulted Africa.

Some may be sufficiently destitute of taste, and sufficiently superficial in their reflections, to object here, that mission presses are designed to multiply copies of the Scriptures, and not books of literature and sci-

ence. Now in point of fact, these presses do multiply, and will more and more multiply, books of the latter class. But does the literature of a country receive no profit, when it receives the gift of a Bible? Who doubts that it would promote the cause of learning among the Otaheitans to give them in their own language the literary productions of Greece? And are not the sacred books of the Hebrews literary productions; literary productions too, which will bear comparison with those of the Greeks? Surely they contain history, and poetry, and eloquence; eloquence without the fires of ambition or party; poetry, without the alloy of a cumberous and debasing mythology; history, without the ornaments and falsehoods of national partiality; poetry, and history, and eloquence, that are truly divine.

Now missions lay open this literature to every nation where they bestow the Bible. In the uncivilized countries, it is, fortunately for them, their first model. In these, and even in other countries, it will improve the language. The High German, now quite polished, was before the Reformation, rough indeed. Luther's Bible, says Villers, laid the foundation for its improvement. It is unnecessary here to shew particularly how much missionaries have done in translating the Scriptures; let me merely request you to call to mind the translations in the East, those of the American missionaries, and those of (b) Martyn, Morrison, and especially the Baptists at Serampore. Had these latter published a book of Homer, or a novel of Scott, in half as many languages as they have the revelation of Jesus Christ, I doubt not, that some who have called them cobblers, and

(b) Martyn's Persian and Bengalee Testament. The former is said to be read with delight by the Persian literati. The latter is considered an acquisition of the highest importance (*Quarterly Review*,) to literature as well as religion. Morrison's Chinese Bible. *Christ. Obs.* Vol. 20, p. 656 and *Quart. Rev.*

(a) Dr. Payson's Address to seamen, translated into modern Greek. For recent intelligence from the press at Malta, see *Missionary Herald* for January. The tracts there stated to have been printed in Greek, amount to 13,500 copies.

tinkers, and madmen, would have been the first to praise their literary efforts. Can these translations fail to affect the interests of knowledge in those countries? Their influence will not be immediate, (b) but it will be certain. No man in India is doing more to enlighten his countrymen, and awaken them to thought and exertion, than Ram-mohun-roy, and all his efforts have flown from the study of the Gospels.

One consideration more must be presented respecting the influence of missions upon literature in the countries where they are planted; I mean the *general effects* of christianity. These extend to every portion of the social and political system. Christianity gives a new impulse to the whole machine. It breaks up customs which degrade and enslave pagan society. For instance, it permits nothing like the Hindoo casts, which withhold from thousands the means of knowledge, and fix upon the whole nation the aspect of indolence, and stupidity, and vice. It elevates the female to her proper place in social life, which paganism every where denies her. This one circumstance is sufficient to regenerate a national literature—to bestow upon it a soul of enchanting, but undefinable sentiment, by which it becomes, in appearance and in reality, a new creation. Christianity destroys that national vanity, which makes the civilized and even savage pagan despise the institutions and arts of every country but his own. Otaheite has already formed a society to acquire the arts of England. It awakens the spirit of inquiry. "Are these things so?" becomes the question. Pagan literati must exert themselves to prop up their crumbling superstitions. The effects must be similar to those of the Reformation.

(b) "A gloomy interval elapsed" says the Quarterly Review, "before the light gradually disseminated by Wickliffe's translation of the Bible broke out in the flame of the Reformation. When once kindled, it was irresistible."

The Protestants and Catholics both were obliged to examine and study—the protestants to disprove the claims of the pope—the catholics for self defence. This gave to learning an impulse, which is still felt in every corner of Christendom.

In a word, christianity enlarges and invigorates the human intellect. Paganism in all its shapes, confines the soul to time and sense, to matter and form. Christianity elevates it to things spiritual and invisible, to the infinite and the eternal.

Now I say that all these general effects contribute to the progress of literature, and I claim for missions the honour of being the primary instrument in producing such effects.



The understanding blinded by a depraved heart.

A SERMON.

EPH. iv. 18.—*Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.*

THIS is a part of one of the most affecting descriptions on record, of the deplorable character and condition of men in their natural state. It was addressed to the saints at Ephesus, in order to prevent their conformity to the practices of the unsanctified Gentiles among whom they lived, and from whom they had been made to differ by distinguishing grace. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened," &c. The apostle had ably preached the gospel to the impenitent Gentiles in Ephesus, and in many other places; and why did they form an unfavourable opinion of it? Why did they not perceive its holy nature, its salutary tendency, and its divine origin? Why did their judgment lead

them to reject the gospel as foolishness, and cleave with increased eagerness, to those false schemes of religion, which it was designed to subvert and sweep from the face of the earth? Why did they really believe that Christ was an impostor, that the apostles were beside themselves, and that true religion consisted in the worship of idols? Why all these errors of opinion, these speculative mistakes, these false decisions of the understanding? To all these questions the language of the text supplies an answer,—*because of the blindness of their heart.* Their feelings were wrong, and these distorted their views, perverted their judgment, and corrupted their opinions. The doctrine therefore, which we are to consider, is this:—*The feelings of the natural heart exert a pernicious influence on the understanding.*

As it will be impossible in a single discourse, to go into a full examination of this truth, I shall confine my illustrations of it to these faculties of the human mind—perception, memory, and judgment.

1. As it regards the faculty of perception. This is necessary to every act of the understanding; for without it, the intellect cannot act at all. But by a blinded or depraved heart, this eye of the mind is dimmed. It is not so quick to discern moral distinctions. This is the reason why so many perceive no harm in neglecting the sanctuary, in reading the news of the day, and in roving abroad on the Sabbath; no harm in profaneness, in tavern-haunting, in living without prayer, and in following the multitude to do evil. They perceive no evil in these things, not because the whole scope of the gospel does not condemn them, nor because they are deficient in natural discernment; but because their depraved inclination casts a blur over their mental eye, and thus hides from their view the moral deformity of their practice.

Of all the heedless youths in our galleries, who, by their indecorum,

cast contempt on the public worship of God, where is there one, ordinarily, that perceives any great harm in such conduct? They do not retire from the holy place which they have desecrated, with their countenance fallen, and their eyes streaming with tears, in view of the insult they have offered to the Almighty. And this, because their perception is obscured by the influence of their unholy feelings.

The same effect is wrought on the faculty of perception, when people who are justly charged with every moral delinquency, deny it, and even justify their conduct. The world is full of instances of self-justification, and even when the guilt is not only real, but flagrant and conspicuous. Where have you seen two members of the same family engaged in bitter contention, when each did not excuse himself, and condemn the other? Or where have you seen two neighbours embroiled in a contest, where both were not loud in their own justification? Hundreds of lawsuits are every year brought to the civil tribunal; and in all cases, the effort of the plaintiff, and the effort of the defendant, is to make it appear, if possible, that himself is in the right, and his antagonist in the wrong. But in all these instances, one, at least, of the respective contending parties, must be guilty; and why does he not perceive it, and desist from the controversy? The blindness of his heart impairs his vision, and thus prevents his perceiving what he could not but perceive, if he felt as he ought.

Why does the sinner whose conscience gives him no uneasiness on account of his neglect of repentance and increasing stupidity, perceive no guilt within him, and no danger before him? When the ambassador of Christ is proving to him his lost condition, exhorting him to flee from the wrath to come, and pressing him with every motive that can be derived from a violated law, a neglected gospel, and eternal perdition,—why does he look upon all this as an

idle tale; gaze thoughtlessly abroad upon the congregation; or drop his head, and dream perhaps, that this is nothing to him? Simply because his wicked heart puts out his eyes. He *feels* as if he were innocent, and therefore *perceives* in himself no guilt. He *feels* as if there were no danger, and therefore *perceives* none. The radical difficulty is in his heart, and the effect of it is in his perception.

The difficulty is the same, and the effect the same, with that large class of mankind, who, though they enjoy the best means of religious instruction, have always confused notions of the doctrines of grace, and a confused idea of the arguments by which those doctrines are substantiated. From time to time they hear them ably stated, explained and proved; but instead of clearly perceiving the nature of the arguments, and the invincibleness of the conclusion to which they lead, they still remain, if not in a passion, yet in a wilderness of darkness and confusion, and therefore settle down on nothing except it be on the determination not yet to be convinced. Arguments are nothing to them; for their depraved hearts are an overmatch for all the arguments merely, that Omnipotence could produce in defence of truths which the carnal mind dislikes the more, the more clearly they are brought into view. What wonder then, that their perception of the force and authority of proofs is no clearer, when it is subjected to so strong an influence of opposite feeling?

2. The feelings of the natural heart have a pernicious effect on another faculty of the understanding; if it be proper to call it a distinct faculty. I mean the memory.* They render it less retentive of divine things. We well know how difficult it ordinarily is, to store the memories of children with hymns, catechisms, portions of the Bible, and even short prayers, without the

application of some powerful worldly stimulus. And even such a stimulus often fails utterly of its intended effect. There is a child now living, who cannot repeat the whole of the Lord's Prayer, although for seven years he has been taught it, almost daily, with parental and christian solicitude. This is not owing to want of capacity; for he will recite to you, verbatim, the whole of a trifling story, which fills a book of more than twenty pages, and which was put into his hands without a desire or a thought of his committing it to memory. It was not known that he could rehearse a single line till he presented himself voluntarily, to repeat every sentence in the book. This he actually did. Why therefore can he not correctly recite the Lords Prayer? His heart is not in it. His feelings, that were so interested in the tale, are altogether averse to the prayer. He does not love prayer any better than those who, although grown up to manhood, criminally neglect to call upon their God. The hearts of children, as really as the hearts of the unregenerate adult, are averse to God and religion. This is the reason why, when you gather them around you to teach them hymns or prayers, or to instruct them concerning death and the future world, they so often come to it reluctantly as to a task; the reason why they so often appear heedless, and even begin to play, while you are pointing them to Calvary and the Judgment; and the reason why, when you dismiss them, they spring from you, perhaps, in raptures of joy, remembering little but this, that their periodical drudgery is once more over.

As it is with children, so, in many respects, it is with grown people. A great proportion of those who customarily attend public worship, carry little or nothing away with them in their memories. They can remember, indeed, whether the preacher was animated or dull, and whether his elocution was excellent or indif-

* See Brown's Philosophy of the Human Mind, Lect. XLI.

ferent; but what the text was, some of them cannot tell;—what the subject was, more of them do not recollect;—how it was treated, and what particulars were brought into view more of them still have forgotten. Nothing is permanently fixed in the memory, without close and steady attention, and with the exception of physical inability, which rarely happens, the only reason why every man is inattentive in the house of God, and goes away with nothing in his memory is, that the feelings of his heart are not interested in what is presented to him from the sacred oracles. If he loved the truths of the gospel, as he loves the things of this world, he could no more be drowsy and inattentive under such messages from the Lord, than a saint can sleep at the last day, on the clouds that shall waft him with the Lord Jesus up to heaven. It is true, probably, of us all, that in order to remember divine things more perfectly, our hearts must be made to delight in them more.

3. The other faculty of the understanding which I proposed to notice as being injuriously affected by a depraved heart, is the judgment.

If we look abroad upon the world, we find that while there is but one true system of religious belief, and but one gospel to announce that system, the great mass of the human race, even in Christendom, is divided into a vast multitude of discordant sects, each maintaining its own opinions with as much confidence as if it had a separate gospel of its own. But with one and the same Bible in their hand, why is it that their judgments concerning its meaning are so widely different? It is not, as has been said, because men can no more think alike, than they can look alike. Our outward looks we cannot alter if we would; but our opinions we can. For our physiognomies we are not accountable; but for our moral sentiments we are. We are not required to conform our features to any given standard; but we are re-

quired to conform our faith to the gospel. This we are commanded, upon the peril of our soul, to believe just as it is, without our glosses, without fear of consequences, without hesitation. We are to believe *the truth*, which is not one thing for one man, and another for another. Why then are the judgments of mankind on religious subjects so endlessly different? Education, doubtless, has some effect; and so also have several other circumstances. But generally the great cause, even of errors that are venial, is obliquity of heart. This is emphatically true when the opinions are fundamentally erroneous. I speak of those who have the Bible and other ample means of information. It is because the heart loves fatal errors, that fatal errors, in such circumstances, are embraced. Does a man believe that live as he will, he shall finally be saved? His wicked heart first loves this delusion, and then influences his judgment to pronounce it safe. It is from the same cause that arguments in favour of any falsehood, are judged to be so strong and conclusive by those who embrace it; and that arguments in support of the opposite truth, are deemed by them so weak, if not contemptible. Their moral feelings are criminally wrong. These produce prejudice,—prejudice blinds the understanding, and the result is a belief of the spurious tenets which are inwardly relished. Hence the understanding, in its moral judgments, is made the dupe—the bond-slave of a heart in rebellion against the truth as it is in Jesus.

Multitudes judge it to be right to cast off fear and restrain prayer before God; to defer repentance; to rest in their excuses; and to live for the present as they list. "Every way of man is right in his own eyes." It often happens that the boldest sinner is the least sensible of his guilt. "A deceived heart hath turned him aside," that is, warped his judgment.

A great proportion of mankind

have formed a favourable judgment of balls, and horseracing, and theatres, and other scenes of deep sensuality and sin,—all calculated to beguile unstable souls, and drown men in perdition. And can we be at a loss for the cause? “A heart boiling with violent and vicious passions, sends up infatuating fumes to the head; and a delirious giddiness makes a man fall into the grossest mistakes, be his natural abilities what they may. An obstinate will fails not to blind the strongest judgment.”*

But we proceed to remark,

1. That the fall of man, though it perverted his moral feelings, did not impair the strength of his understanding. There are those who maintain that the intellect shared largely in the wreck of our moral nature;—that all the faculties of the mind are so weakened as to stand in as much need of the special agency of the spirit to restore them to their original vigour, as the natural heart does to bring it back to its allegiance to God;—in a word, that regeneration is a change wrought partly in the heart, and partly in the understanding. But our subject shows that there is no foundation for this opinion. The text admits, nay it affirms, that the understanding of natural men is darkened; but assigns this reason for it, “Because of the blindness of their heart.” No constitutional defect of the intellect is here declared, but only the disastrous effect which an unholy disposition has upon it, not to diminish its vigour, but to modify its exercise,—not to impair its capability of apprehending truth, but to interpose a mist between the eye and the object;—not to lessen its activity, but to alter its range. The difficulty is not in the understanding itself, but in the disposition which influences it. It often happens that the same ingenuity and acuteness of intellect are exhibited

before conversion in, defence of error, that are afterwards manifested in defence of truth. Many a man in the days of his infidelity, has displayed quite as much mental vigour against the gospel, as afterwards in preaching the faith which once he destroyed. The understanding of the new convert, with which he contemplates the holy objects of his *affection*, is the very same understanding with which he before contemplated the holy objects of his *aversion*. As to intellect merely, he is the same man that he was while contending against God and the truth,—the same man, doubtless, that he would have been, if Adam had not sinned. No change can be predicated of his understanding but merely this modal change, that it is under the influence of a different class of moral feelings. The darkness of his understanding is not, therefore, an inherent quality. It is a secondary thing,—a cloud cast over his intellect by the operation of his unsanctified affections. Only these being rectified, the cloud vanishes, and his mind, with no increase of powers or strength, perceives clearly those moral objects which his unholy feelings had veiled in obscurity, or clothed with contradiction.

2. We learn why the conscience of sinners is so often perverted, and sometimes rendered extinct. Conscience ought not to be regarded, I apprehend, as a distinct faculty of the mind. It is but the judgment which the understanding forms of moral objects, combined with certain feelings of the soul in view of those objects. So far as the intellect is concerned, its perception that a thing is right or wrong, is of the same nature as its perception of any other truth, physical or moral. But the object being, in this case, of a moral nature, there arises immediately upon the perception of it, a corresponding emotion of approbation or disapprobation. But whence this emotion? Does it proceed from the heart? No; for if the feeling of

*Dr. Young's Centaur not fabulous.

approbation towards that which is morally right, or of disapprobation towards that which is morally wrong, were really an exercise of the heart, it would follow that the hearts of the impenitent are holy in proportion to the correctness of their conscience. But the truth is, that the conscience of a sinner is never more as it should be, than when with a perfect conviction of the excellence of the whole gospel, his heart contends violently against its doctrines, its precepts, and its author. What then are the feelings which, together with the mental perception of the objects that excite them, constitute conscience? They are doubtless *instinctive* feelings, which we cannot but exercise without subverting our moral constitution. *God made us so*: and there is no more mystery in these instinctive moral emotions, than there is in any of our instinctive physical emotions. But we read of "an evil conscience," and of a "defiled conscience;" that is, of a conscience that condemns what it should approve, and approves what it should condemn. And our subject explains the cause. The blindness of the heart darkens the understanding. The heart, in love with certain sinful courses, influences the mind to perceive little or no harm in following them; or, in love with certain sentiments less galling to human pride than the doctrines of the cross, brings over the understanding on the side of corrupt feeling; thus blinding it to all perceptions of error in the heresies which are embraced, and to all perception of truth in the holy doctrines which are rejected. How is it that you see many a person once exemplary in his conduct, and accurate in his views of moral propriety, now plunging deep into vice, defending his evil habits without a blush, and even boasting that he has risen superior to the prejudices of the nursery, and the narrow views of a puritanical education? His conscience is perverted. It is really as he says. His views of

truth and duty *are* altered. But the change is to be imputed to the depraved affections of his heart. Once the instinctive emotions of abhorrence and dread, would have arisen in his soul at the thought of the sinful pleasures in which he now indulges without remorse, and, perhaps, with much self approbation. Nor is it wonderful that those instinctive feelings should cease when the other portion of what was once a good conscience is no more, viz. a right intellectual perception of the sin and shame of vice.

3. We see why the ample religious instruction which is enjoyed in this Christian land, produces so little effect upon the speculative views of so great a proportion of the people. It is because the enlightening tendency of this instruction, is counteracted by feelings of indifference or of aversion. The Bible is open and plain, and full, on all the points necessary or useful to be believed; and many are the ambassadors of Christ who are laboring to develope, explain, and enforce those points. And yet how many are there who have enjoyed these means of learning its doctrines, for twenty years, if not half a century, but have not brought their creed so much as into the neighbourhood of many a truth that lies at the foundation of the gospel? Almost every minister of Christ has hearers in his congregation, through whose firm prejudices he can have little more hope of opening a way for the entrance of truth into their understandings, than he has of regenerating their affections by his own power. And why? They are "slow of *heart* to believe." Their heart stands on guard to defend the whole territory of their intellect against the incursion of truth.

4. The opposers of the humbling doctrines of grace, ought to be distrustful of their own reasonings against them. Great is the host of those who indulge in perverse disputings against the things that they understand not. But both the *fact*

that they do not understand the holy doctrines which they oppose, and the *cause* of that fact, ought to repress all their violent speeches against them. First, as to the fact. This they in many instances openly avow. They are often heard to say, We do not understand these doctrines; and our ministers, after all their sermons and arguments, quotations and illustrations, leave us as much in the dark as ever. But does it become them to oppose what, by their own confession, they do not understand? With what propriety could they controvert the philosophical doctrines of Zeno, Plato, or Aristotle, when, perhaps, not one of them out of fifty knows the import of those doctrines? Nothing can be more absurd than an attempt to reason against that which lies beyond the circle of our present knowledge. But it is quite as preposterous for sinners to argue against the doctrines of the gospel, in regard to which so many of them are in the dark, as it would be to oppose the doctrines of astronomy, chemistry, and the ancient philosophy, with which the vast majority of them have no acquaintance. Thus the *fact* of their having the understanding darkened, and much more the *cause* of it, which is the blindness of their heart, ought, even in their own estimation, to stamp doubtfulness and impertinence on the best of their reasonings against unpalatable truth.

5. Christian charity has its limits. For as the primary cause of error in the understanding, is blindness or depravity of heart, it is clear that every man's heart is wrong, who, while he possesses the means of information, discards all, or the most important truths of the gospel. It would be altogether superfluous to allude to the Deist, were it not pretended by some professing to be christians, that there is great hope of his salvation, if he be correct in his deportment, and conscientious in his infidelity. But how can his heart be right in the sight of God, when, by renouncing the Scriptures, he casts away from

him the only information vouchsafed to us concerning either the nature, the method, the terms, or the possibility, of human salvation? What though his outward conduct be decent? It is the decency of selfishness, or of hypocrisy. What though he be conscientious in his principles? It is the conscientiousness of rebellion against Heaven. "He," observes Dr. Young, "who continues a Deist in a land enlightened by the gospel, must be wanting in goodness, or reason,—must be either criminal or dull." He is both. He is dull, as "having the understanding darkened" most fatally; and criminal to the last degree, in being voluntarily the subject of that blindness of heart which has produced this disastrous effect. To extend our charity to such a man, would be virtually renouncing the Bible ourselves. It may be attended with some difficulty, to determine what those truths are, without a belief of all which, no one can be a true christian; yet that there are fundamental doctrines, of which the denial of any one ensures the perdition of the soul, is unquestionably evident. Some of these, however, are obvious: as the existence of God, without which there could be no such thing as religion;—the corruption of human nature, without which no atonement could be needed; and the divinity of Christ, without which no atonement could have been made by him. He himself said, "If ye believe not that I am he,"—and who was he? Was he God?—was he man?—or was he both?—"If ye believe not that I am he, ye shall die in your sins." The understanding of no well-informed man can be brought to discard the divinity of Him "who is God over all," by any other influence than that of his own wicked heart, which is too proud to brook, not this doctrine only, but also the other humbling truths of the gospel, that are connected with it. That, therefore, is not christian charity, which draws him within its limits.

That some degree of error in the understanding is compatible with grace in the heart, is readily admitted. But when the whole, or nearly the whole group of doctrines which constitute the peculiarity and glory of the gospel, are rejected, we are to believe that the rejection is caused by the feelings of a graceless heart.

6. Our subject suggests one very important reason why repentance is made, throughout the New-Testament, the first duty of a sinner. And it is this, that as repentance preeminently involves regeneration, and is the first feeling or exercise of a new heart, it removes the blindness of the natural heart, which before darkened the understanding. In other words, it crucifies the pride and the obstinacy, which had obstructed the proper exercise of the intellect, by obscuring or distorting its views of spiritual objects. Were the hearts of sinners at the time of this change completely sanctified, the great evil which now lies at the bottom of all their speculative errors in regard to the doctrines of grace, would be utterly removed. But even the partial change which repentance involves, ordinarily effects a wonderful liberation of the understanding from the blinding influence of depraved affections. See the masculine intellect of Thomas Scott rapidly yielding its prejudices, and at last lying prostrate before the majesty and holiness of doctrines in which he before perceived nothing but deformity and odiousness. The blindness of his heart being removed, the darkness of his understanding fled away. He had an humble temper, and then he had correct opinions. Nor is he a solitary instance. We have seen many a sinner who had been brought up and confirmed in error, but who, upon experiencing this moral change, has effectually counteracted all the influence of his education, former associations and habits of thinking, and bowed his whole intellect to the authority of truths which he had long distorted and despised. We always

witness more or less of these happy effects on the understanding, in the case of those once unorthodox sinners, who afterwards give unequivocal evidence of a broken heart and a contrite spirit. At least, there is a diminution of prejudice, an increase of candour, a direct rejection of some errors, a happy modification of others, and a clearer insight into the very few doctrines to which the remaining influence of education or other causes, does not perhaps, permit them as yet, to give their unqualified assent. There are many reasons why evangelical repentance is the first duty of the unregenerate. But if there were none but this, that it preeminently involves a new heart and removes the unholy feelings which prevent the entrance of truth into the understanding; this alone would be a sufficient, because an infinitely weighty, reason.

Again: Too much pains cannot be taken to instil correct religious principles into the minds of children and youth. The maxim that the young are to be left to form their own opinions on moral subjects, lest they should be biassed, and fall into the prejudices of their ancestors, is a maxim of infidels. But in proclaiming it so eagerly, they hold out false colours to the world. For they generally begin betimes, to prejudice the minds of their offspring against the holy verities of the Bible, and in favour of their own pernicious dogmas. But the maxim, whether they adhere to it or not, is of dangerous tendency, and, therefore, false. We need not give children a religious education, to lay them under what is thus insidiously termed a prejudice. They are already biassed. The natural state of their hearts has just the effect of a powerful prejudice against the fundamental principles of godliness. So that were they left entirely to themselves, it is morally certain that their religious sentiments, if they formed any, would be accordant with their inclinations, and therefore at

war with the grand features of the gospel. But since there are innumerable errors of the understanding, which, being engendered by a wrong state of feeling, prove that the heart is not right in the sight of God, how vastly important is it to forestal the evil by timely instruction ! This is the more necessary, as it is difficult to dislodge erroneous principles from the mind, when once it has embraced them. It is difficult, because they are congenial to the disposition : because all associations of the mind are hard to be broken ; because the young, as well as the old, are in a great proportion of instances, too proud to change their sentiments ; and because, when the attempt is made to show them the unsoundness of their principles, they are inclined, as it were instinctively, to stand on the defensive : and the result ordinarily is a firmer adherence to their errors.

It should be remarked also, that the young need to be well instructed in the scriptures as a means of reforming their hearts ; for if they are ever renewed, it must be by the instrumentality of truth. Hence one apostle observes, “ of his own will begat he us with the word of truth ;” and another, “ being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” And the prayer of Christ was, “ sanctify them through thy truth ; thy word is truth.” But men can be renewed and sanctified by means of the truth, only as it is received into their understandings. What hope can there be then, of the conversion of children, if no pains have been taken to instil the principles of the gospel into their minds ? or the conversion of youth, if through a culpably defective education, their minds are left unenlightened by that word of truth which is the only means of sanctification ? O ye parents, guardians, ministers, instructors of schools ;—all ye who are employed in “ teach-

ing the young idea how to shoot ;” if you hope or desire the salvation of the immortals committed to your care, you cannot be too early, or too diligent, in “ teaching them which be the first principles of the oracles of God.”

Lastly, it is obvious, my brethren, what are the emotions which ought ever to possess our breasts. Cherishing as we do, the belief that the blindness of our hearts, and the consequent darkness of our understandings, have in some good degree been removed, how great and how constant ought to be our humility, our gratitude and love ? The time was, when our perception, memory, judgment, and other noble powers of mind, were, to a greater or less extent, blinded, perverted, prostituted. We perceived little of the truths of the gospel, and even what we saw, did not comfort and delight us. Our recollection of what we heard concerning them from the desk, was reluctant, unfrequent, and imperfect. And the judgment which we passed upon them, was often rash and false. We received not the things of the spirit of God ; for they were foolishness unto us. Such sermons as are now light and joy to us, were then painful to our feelings, and dark to our understandings. We dared to reason openly or secretly against the character, the government, and the gospel, of God ; and in many instances did not distrust our vain reasonings. We excused our neglect of duty, and were not aware that our excuses only increased our guilt. We were then ourselves, just what we now, with painful emotions, see so many others to be, blind in heart, dull in moral apprehensions, and *nigh unto cursing*. O for everlasting humiliation under a sense of our former state of degradation and guilt ; and for everlasting thankfulness to the Saviour who, we trust, has partially removed our spiritual blindness, and in a measure liberated our intellectual powers from moral thralldom.

For the Christian Spectator.

Lay Presbyters—No. VI.

THE genuineness of the epistles ascribed to Ignatius, has been controverted,(a) and the third century assigned them. Those to the churches at Ephesus, Magnesia, Tralles, Rome, Philadelphia, and Smyrna, and another to Polycarp, seven only, out of fifteen, are now thought to claim any attention.

That parochial episcopacy which they inculcate, even to indiscretion, determines them, at the earliest, to the third century, when the *προεσβίως*, or *presiding elder*, had monopolized the name *bishop*; and the tacit concession of their scriptural title had produced a partial surrender of the episcopal authority of presbyters, under the plausible pretext of securing the honor and peace of the church. But these epistles discover only a diversity in degree, not order; some change in government, none in ordination. They were individual churches, in each of which there were a bishop, of less power than a modern pastor, a presbytery, and deacons.

The letter to the Ephesians represents them convening, *ἐπὶ τὸ αὐτό*, unto *the same place*, at *the same time*, or *for the same purpose*, as a single church. Their bishop, Onesimus, was, in the impious language of the letter, to be *respected as the Lord himself*, “ὡς αὐτὸν τὸν Κυρίον δεῖ προσβλεπεῖν.” Their *presbytery was worthy of God*! ὑμῶν πρεσβυτερίον τοῦ θεοῦ ἀξίον; and if that duty be chiefly important which is most enjoined in these letters, the reverence of God must give place to clerical aggrandizement.

The uniform representation of a bishop, presbyters, and deacons; in a single church accords with the state of things in this century. The observation, that *it is good to teach, if the teacher practices accordingly*, directed to the Ephesian christians,

in the absence of their bishop, implies that the presbyters were teachers; and is corroborated by the commendation of the *silence of their bishop*, “σιγῶντα ἐπισκοπον,” otherwise culpable. An inculcation of *obedience to the bishop and presbytery*, εἰς τὸ ὑπακούειν ὑμᾶς τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ, however singular it would have appeared in the age of the martyr, discovers in such a writer the necessity of yielding to the public notoriety of the sameness of the order, even at the period of the forgery.

The church of Magnesia, in Asia, is also represented as a single congregation, worshipping in one place, and by one supplication. In language approaching profaneness, this letter describes Damas, who was in danger of being despised on account either of youth or stature, *as the bishop presiding in the place of God*, προκαθημένου τοῦ ἐπισκοποῦ εἰς τὸπον Θεοῦ; *the presbyters, in place of a session of apostles*, τῶν πρεσβυτέρων εἰς τὸπον συνεδρίου τῶν ἀποστόλων; and *the deacons, as entrusted with the service of Jesus Christ*, τῶν διακόνων πεπιστευμένων διακονίαν Ἰησοῦ Χριστοῦ. The word προκαθημένου is, literally, *occupying the first seat*, which, being of the same kind with that of the presbyters who sat with him, implies that their order was the same. Διακονίαν, though rendered *ministry*, is no stronger than διακονος. If these presbyters were successors of the apostles, and the pastor denominated the bishop, and compared to God himself, was of the same order, they were not laymen. At Tralles, the church were advised, in the language of modern idolatry, to respect the *deacons*, διακόνους, and *the bishop even as Jesus Christ, who is the Son of the Father*, ὡς Ἰησοῦν Χριστὸν ὡς καὶ τὸν ἐπισκοπον, ὄντα ὕιον τοῦ Πατρὸς, and *the presbyters as a council of God, and a college of Apostles*, τοὺς δὲ πρεσβυτέρους ὡς συνεδρίον Θεοῦ, καὶ συνδεδσμον ἀποστόλων. *He that, without the bishop, presbytery and deacons, does any thing*, πρᾶσσων τι, *is not pure in*

(a) Ante, Vol. V. 393.

his conscience. It becomes you, every individual, and especially the presbyters, to cherish, ἀναψυχειν, the bishop, to the honor of the Father of Jesus Christ, and of the Apostles. After the valediction, subjection to the bishop, as by command, ὡς τῇ ἐντολῇ, is enjoined, and in like manner also to the presbytery. This, in like manner, ὁμοίως καὶ τῷ πρεσβυτερίῳ, discovers that the presbytery were not included in the ὑποτάσσομενοι, or subjection to the bishop, as were the people to the bishop and presbytery: another proof that the presbyters were not laymen.

The letter to the church at Rome, dated at Smyrna, is a violation of the sixth precept of the law, representing it to be *easy for them to do what they pleased*, ὑμῖν γὰρ εὐχερὲς ἐστὶν ὃ θελεῖτε ποιῆσαι, but injurious to him, if they should spare him. He was sure of death, if they would consent. This letter bears little resemblance, except in weakness, to the rest; and was probably the work of some third Ignatius.

The letter to the church at Philadelphia, in Asia proper, from Troas, may be imputed to the writer of the three first. It represents Ignatius to have spoken in the church at Philadelphia, with a great voice, τῷ ἐπισκόπῳ προσεχέτε, καὶ τῷ πρεσβυτερίῳ καὶ διακονοῖς, *adhere to the bishop, the presbytery and the deacons*. It was thought that he had foreseen a division of the people, but he calls God to witness, *that the Spirit spake*, Τοῦ δὲ πνεύματος ἐκηρυσσέν, *saying these things*: “Do nothing without your bishop, &c.” λεγὼν ταῦτα; χωρὶς τοῦ ἐπισκόπου μηδὲν ποιεῖτε, &c. The position is unsound, the inspiration at best a delusion, and the oath a falsehood, of all which the pious Ignatius was probably clear. But we are concerned at present only with the fact, that there were at the period of this forgery, no lay elders.

The letter to the church at Smyrna, from Troas, resembles the last and the three first. This church was also a single assembly, οπου ἀνθρῶπις ὁ ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἐστὶν,

wheresoever the bishop may appear, there let the multitude be. The same extravagant comparisons are here reiterated: “Let all follow the bishop, as Jesus Christ does the Father, and the presbytery as apostles; and let them reverence the deacons, as the commandment of God. Let that eucharist be accounted valid, which is by the bishop, or by him whom he shall appoint, ἐκείνη βεβαία εὐχαριστία: ἡγεισθῶ, ἡ ὑπὸ τοῦ ἐπισκόπου οὖσα, ἡ ὧν αὐτὸς ἐπιστρέψῃ. Whilst this delegation of authority shows the late period of the letter, it equally evinces that the presbyters of the third century were not laymen. “It is not lawful, οὐκ ἐξὸν ἐστὶ, without the bishop, to baptize, or ἀγαπὴν ποιεῖν, celebrate the feast.” If the duties which are here supposed to be legalized by the bishop, be baptism and the eucharist, presbyters, not laymen, must have been prohibited. The prohibition supposes an antecedent contrary practice; and the power of the bishop, hereby gained, resulted from a restraint imposed upon presbyters, under the pretext of securing peace. They were not, however, reduced to laymen, nor have they been at any subsequent period.

The letter directed to Polycarp, from Troas, resembles the rest, except that to the Romans; yet, has been doubted by some who have received the other six. If Polycarp could have had a personal acquaintance with every man in his charge, τοῖς κατὰ ἀνδρᾶ—λαλεῖ, he was scarcely a diocesan. After enjoining him to let nothing be done without his consent, “Μηδὲν ἀνεὺ γνώμης σου γίνεσθω, turning to the people, the cunning writer says, *attend to the bishop, that God also may to you*, τῷ ἐπισκόπῳ προσεχέτε, ἵνα καὶ ὁ θεὸς ὑμῖν. I will be the surety, soul for soul, of them that submit to the bishop, presbyters and deacons, ἀνψυχὸν ἐγὼ τῶν ὑποτασσόμενων τῷ ἐπισκόπῳ, πρεσβυτεροῖς, διακονοῖς. This is not too much to be expected of the real author. All the relevant passages have not been quoted, but nothing has been

discovered in these letters, either of diocesan superiority, or of lay eldership. Nevertheless, an indiscreet zeal to enhance the power of bishops, and to depreciate the authority of presbyters, appears in all, except that to the Romans.

At the period of these letters, it is plain, that bishops, in nothing, differed from pastors of churches, or congregational bishops; except, that there still remained in all the churches, presbyters who preached, and might, with the bishop's usurped permission, perform the other ordinances; and nothing has appeared in these letters, or any other writings hitherto examined, to show, or even found a suspicion, that there ever had been more than one ordinary preaching office. Also, not a solitary fact or circumstance has occurred in these letters, or prior to the third century, which furnishes even the idea of a lay presbyter. Those who are accustomed to argue conclusively from them, that no diversity existed in the ordination of preachers, ought also to discern, that this circumstance is equally decisive against the existence of lay presbyters at that period, and corroborates the allegation of a total defect of such an ordination, either by precept or example in the Sacred Scriptures. J. P. W.

A Postscript to 'Philo-Ignatius.' (a)

This signature is an assumption of that, which the writer aims to establish; and unjust in the eyes of those, who deem the letters vindicated, a blot upon the memory of the pious martyr. That they are ancient is unquestionable: if P. I. can show them to be genuine, or disclose ancient proofs of the Martyrology, he will do a public service. The burden of proving lies upon the affirmative; facts only, not opinions are admissible. Proofs later than the third century, in which their subject matter appears to place them, are of no avail, except as to their Arian and Athanasian interpolations.

(a) Gospel Advocate, Vol. III, No. II.

That Eusebius represents Ignatius as *passing through Asia* on his way to martyrdom at Rome, was alleged by W. To this P. I. has politely answered; "Eusebius in truth asserts no such thing." The first issue is therefore upon the words—"την δι' Ἀσίας αναχομιδην ποιούμενος." (b)

P. I. has observed "Αναχομιδην means according to Suidas, the same as αναγοδη, επανοδος αναφορα. The word is used in speaking of the transportation of a dead body from one sepulchre to another, from a field of battle to interment. See 2. Macc. xii, 39. Εξεχομιζετο, a word of the same origin is used in Luke, vii, 12. of the son of the widow of Nain, who was *carried out* for burial. The idea, then conveyed by this expressive word, is that of *carrying away without any will of the person carried.*"

If the three synonymes brought from Suidas, be correct, to which Hesychius adds αναγωγη, then αναχομιδην must signify the very reverse of *carrying away*, a *return*. But, "εξεχομιζετο, a word of the same origin is —*carried out*". And rightly, for *ex* and *ανα*, in composition, have opposite meanings. Another proof is brought from 2. Macc. xii, 39, where αναχομισασθαι is used for "the transportation of dead bodies". It is a mistake, it is there used for the bringing the dead bodies to be buried; otherwise εκχομισασθαι would have been adopted, as in Luke. Κομιζω is to *bear*, *ex* is *away*, εκχομιζω is to *bear away*, and εκχομιδη, like εκφορα, is *transportation* or a *carrying away*. On the contrary, *ανα* is *re* in composition; αναχομιζω is to *bring back*, or *return*; and αναχομιδη a *return*; as Suidas has shewn. By what authority P. I. could affirm, that αναχομιδη signifies a "*carrying away without any will of the person carried* remains for him to discover. He knew, that αναχομιδη means *care* or a

(b) Euseb. lib. III, c. 36. Vide Necephor. lib III, c. XIX.—και τινων δεσμιος δι' Ἀσίας ἰων μετ' ασφαλους τους φρουρας—"et Asiam cum firmâ militum custodia peragrans."

carrying; that *ex* signifies away, and *ανα*, the opposite. How he could represent *αναχομιδη* the same as *εξχομιδη*, a carrying away, his claim of "learning and experience," requires him to develope. In *χομεω*, *curo*, the will of the agent is implied. But if he could elicit from *αναχομιδη* the idea of "without any will of the person carried," he would depart from the synonymes he has brought from Suidas; oppose the letters he wishes to establish, which assert the martyr's willingness; and contradict *ποιουμενος*, which expresses the reverse.

W. imagines that *εξχομιδη* and *αναχομιδη* were words commonly used, for going from and returning to the capital, especially on those public roads, which were made from Rome into the provinces. But he was "misled by trusting to the Latin translation of Valesius, which is, *cum per Asiam ductaretur*. This, in his zeal to find out an inconsistency, he thought could mean nothing else, than an overland journey. If he had looked at the ancient translation by Rufinus, he would have found this very passage thus rendered, *cum per Asiam sub custodia navigaret*."

P. I. concluding, what indeed is too true, that W. is a "novice," sports with him; as if *ποιουμενος*, was *navigaret*, and an object, *την αναχομιδην*, equivalent unto *ex custodia*, a circumstance. P. I. has been himself seduced, and as those who fall into bad company have a heart ready for it, so he has been too anxious to make this passage express sailing. If a thousand such critics as Philo-Ignatius, and Rufinus should render *την αναχομιδην ποιουμενος* by *ex custodia navigaret*, there would be no defect of "modesty," in smiling at their *acumen*.

It is further observed by the author in the "Gospel Advocate;" "An examination of a map would show at once, why Eusebius used the expression, *δι' Ασίας*. Instead of going straight from Antioch through the Mediterranean to Italy, which would have been the most direct and ordi-

nary course, the Martyr was conveyed *δι' Ασίας*, by the way of Asia Minor." "The Martyrology—specifies that Ignatius went by water from Seleucia to Neapolis, touching only at the several places mentioned in Asia Minor." "Learned" men sometimes presume too much upon the "ignorance" of others. A great circle passing through Antioch to the capital of the empire, varies little from the ancient Roman way, through what is now called Asia Minor, to Pergamus; and from the road from Neapolis by Thessalonica to the Adriatic, opposite Brundisium; and from the Appian way, which passed directly to the Amphitheatre. Any course by sea from Antioch to Rome will deviate from the line mentioned, by a perpendicular distance, not less than three or four times longer, than any one from any part of the route through Asia, by Neapolis, Thessalonica and Brundisium. If it were worth the effort to controvert the assertion, that sailing was then the "ordinary" mode, it can be evinced equally incorrect.

That the pious Ignatius was sent by Trajan to Rome in some manner, and died a martyr there, we will not dispute. That these forgeries existed, when Eusebius wrote, is credible, but to what interpolations they were afterwards subjected, is not known. A suggestion of a possibility that the larger were those which Eusebius had seen, induced P. I. to exhibit comparisons of the three quotations in that versatile historian. The first he has judged unimportant. The second is five to one against him, upon his own showing. With regard to the third, it is enough to say: if Eusebius had the larger ones before him, he omitted only what was in the Scriptures, and sufficiently known. Also, it is not to be supposed, that if the smaller were last made, the abridger would have ventured to deviate from the then most public historian in the Christian world. The same reason also operates with equal force to show, that the larger were

prior to Eusebius; at least in that passage, for a wary interpolator must have feared the variance.

Whether the Arian or Athanasian set, or the original forgeries, were seen by Constantine's historian, it is impossible to tell. P. I. thinks their genuineness "long ago settled by the judgment of the learned world." On the contrary Dr. Priestly alleges; "that the genuineness of them is not only very much doubted, but generally given up by the learned."* Both have erred, for the history of the dispute will show, it is still *subjudice*. But an appeal to opinions is worse than vain; facts must decide.

The imbecility of W. should have saved him from the charge of *enmity against episcopacy*. If by that name, P. I. intends a *denomination*, W. believes it a part of the body of Christ, and to continue till He comes; it has his daily prayers: if a *class of professing Christians*, many of these are his best and most beloved friends, with whom he mixes before the throne of grace: if *the diocesan form of government*, W. wishes every one to follow it, who chooses, and promises to do so himself, if P. I. will show even probability for its existence in the New Testament, or the two first centuries.

The object of these numbers is to counteract an episcopacy, industriously, but not always ingenuously, propagated in his own denomination; with which the letters of the Pseudo-Ignatius have a closer affinity, than with that which is diocesan; against the early existence of which, they are a standing monument.

J. P. W.

*Schroeckh, the most distinguished of the modern ecclesiastical historians of Germany, not only asserts that the genuineness of the larger Epistles of Ignatius has received very little support from the learned, but plainly intimates an opinion that the smaller, if not a forgery, have been interpolated. In his epitome, he says, "apparuit tandem, etiam breviores earum, nisi ab alio scriptas, at certe interpolatas esse in gratiam episcoporum."—*Ed.*

For the Christian Spectator.

DOING GOOD.

At no period since that in which Christianity was first spread through the world, has there been so much done for the benefit of mankind as at the present. In almost every periodical work, and news paper, and Report in circulation, the number and variety of which far exceed enumeration, it is gratifying to notice in how many, and in what new and diversified ways, persons of all classes and all ages are employed in *doing good*. Rich men are bringing of their abundance, and the poor their mite, to the fund consecrated to the "claims of six hundred millions," and princes and their subjects are united, with a common zeal, in promoting the great objects of christian enterprize. We hear of the "cause of the Bible," with its national Institutions, and its multitude of auxiliaries;—we hear of the cause of "Missions," with their numerous stations in heathen lands, planted like beacons on the dark coasts of Satan's empire;—we hear of Sabbath School Unions, training up a generation to sustain the immense weight of responsibility which the efforts of the present age will throw upon it;—we hear of the cause of Education, the cause of Seamen, of the Jews, the Africans &c.—terms peculiar to the vocabulary of modern benevolence, and of so recent date that they strike the ear of age with a kind of novelty and surprize. Statesmen too, seem to be exerting themselves to do away the political evils which have existed in the world, and where their official influence cannot reach the oppressed, are lending them the aid of their opinion and their sympathies. In ways more numerous than can be specified, the wise and benevolent part of mankind are actively engaged in doing good. And it is pleasant to look on this complex machinery moving in harmony and with increasing energy, for the accomplishment of the same object,—*the glory of God and the happiness of man*.

These operations are fast giving to the world a new aspect, and creating for it, if I may be allowed the expression, a new atmosphere. It is our happy lot to breathe this atmosphere; and to inhale—if our spirits be not too dull and earthly to feel its influence,—the animation and strength it imparts, in the cause of benevolence. Who, then that will but open his eyes, and look abroad, and see what is doing, and *what yet remains to be done*, to raise ruined men from their miseries, can continue *inactive*—can refrain from doing *some* good, in *some* way, to his fellow beings?—What, in such times as the present, must be the feelings, the enjoyments, of the *selfish*, or the mere *loungers* in society, who live to themselves only, who have no sympathies for the miserable, and do nothing for their relief?

What also, must be the final account of such men? If it be a privilege to live in this age of benevolence, rather than in an age of apathy, it is

a privilege which imposes peculiar obligations of gratitude and duty. To whom much is given, of them much will be required. While the Christian world slept on the subject of evangelizing the heathen, we were less frequently and less forcibly reminded of the superior blessings of the gospel. But “the times of this ignorance” have passed away; and the same efforts which are now disclosing to our view the gloomy condition of those who sit “in darkness,” discover to us the blessedness of the light which we enjoy, and the magnitude of the obligations it confers upon us. Who then, will manifest a grateful sense of the privileges he enjoys; and hope to meet the approbation of him who will hereafter distinguish between those who have “gathered with him” and those who have “scattered abroad”,—let him imbibe the spirit of the age, and “forget not to *do good*; for with such sacrifices God is well pleased.”

Q.

Miscellaneous.

For the Christian Spectator.

ON EXTEMPORANEOUS PREACHING.

*Verbaque provisam rem non invita
sequentur.*

The age in which we live is justly styled the age of religious action. Christians, and especially christian ministers, of almost every denomination, are awake to a proper sense of their duty; and many are seeking how they can exert their talents most usefully—how they can most effectually serve the interests of the great and the good cause. At such a season, surely the enquiry ‘*How can I best deliver the divine message?*’ cannot but be interesting to every minister of the gospel. On this account, I have thought that a few remarks on the subject of Extemporaneous Preaching might not be unin-

teresting to the readers of the Christian Spectator. If the ground taken is untenable, and the sentiments advanced are erroneous,—I shall be glad to be corrected, and hope it will be done with the same frankness and candour with which I have endeavoured to express my own views.

I wish to remark in the commencement of this article, in order to prevent misapprehension, that in the use of the term ‘Extemporaneous,’ I have respect exclusively to the *language* of the speaker; and that when dwelling on the advantages of ‘Extemporaneous Preaching,’ I always refer of course to that kind of preaching which is in the highest degree premeditated as to the matter and arrangement, while it is extemporaneous only as to the words employed, as to the structure of the sentences

and sometimes as to the imagery used for the purpose of illustration. It is under ordinary circumstances, the height of presumption in any man to intrude himself upon the attention of an intelligent assembly without proper preparation, and thus to occupy their time in listening to his crude off-hand effusions. Respect for his audience should prevent his attempting this. They have a right to demand that he who solicits their attention, shall have first well weighed what he is about to say. More than all this, in the case of the preacher, God will require at his hand the *diligent* use and employment of the talents entrusted to him. In point of thought and method, his discourses should always be emphatically '*beaten oil*.' The whole ground should previously be patiently explored, the materials industriously collected and well examined, and then put together with care and skill. This being done, what I contend for is, I repeat, that the speaker should now trust to the excitement and the circumstances existing at the time of the delivery of the discourse, for the drapery in which to present his thoughts, for the structure of his sentences, and usually for the imagery by which to illustrate and enforce what he advances. To do this with any degree of success, the whole subject must necessarily be simplified into a few great points; and must, throughout and in all its bearings, be more familiar to the speaker, and more thoroughly digested, than it need be, were he to write down his ideas at length and then read them off to his audience.

It is admitted on all hands that the extemporaneous mode of preaching was the original mode. We well know what was the practice of our Lord and of his Apostles. Without contending that their example in this particular is binding upon us,—it is certain therefore that this mode is in conformity to their usage, and is, to say the least, authorized by it. The

early fathers also followed in this respect in the foot-steps of the apostles, as also did all their successors in the sacred office for a long lapse of ages, even down to the reformation. Some of them doubtless recited their discourses *memoriter*; but it is confidently believed that the business of *reading* sermons was entirely unknown till some time after the dawn of the reformation. It is affirmed in a work of the highest respectability, and on the authority of Bishop Burnet, that the 'practice of reading sermons commenced in England a long time after the reformation, for purposes which were not religious but *political*,—that its introduction excited general alarm, indignation, and disgust, as well among the dignitaries of the church as among the laity,—and that in the reign of Charles the Second, it occasioned a Statute to the University of Cambridge* which condemns and forbids it as a lazy custom.'

* A short time since I accidentally met with this curious document, and have transcribed it entire, for the gratification of the readers of the Christian Spectator. It is from the Statute Book of the University:—

"Vice Chancellor and Gentlemen,

Whereas his Majesty is informed that the practice of *reading* sermons is generally taken up by the preachers before the University, and therefore continues even before himself; his Majesty hath commanded me to signify to you his pleasure that the said practice which took its beginning from the disorders of the late times, be wholly laid aside; and that the said preachers deliver their sermons, both in Latin and English, by memory, without book; as being a way of preaching which his Majesty judgeth most agreeable to the use of foreign churches, to the custom of the University heretofore, and to the nature of that holy exercise. And, that his Majesty's commands in these premises may be duly regarded and observed, his further pleasure is, that the names of all such ecclesiastical persons as shall continue the present supine and slothful way of preaching, be, from time to time, signified to me, by the Vice Chancellor for the time being, on pain of his Majesty's displeasure."

MONMOUTH.

Oct. 8th, 1674.

It is then to political motives that we are to look for the cause of the introduction of this practice. It is partly to be ascribed to a desire in the Episcopal Church to do every thing in a manner as different as possible from the Puritans; and partly, like many other things which one sees in good old England, it is to be attributed to her antipathy to France—to the hearty and never-dying dislike of her sons to every thing French. Is the Frenchman fond of his dish of coffee in the morning? This is a sufficient reason in the mind of a Briton why he should prefer tea. Does the Frenchman dress with taste, and have his garments cut with elegance? This is reason enough why the Englishman should have his made as different as possible. Does the Frenchman delight to make himself agreeable, and to say pleasant things to every body whom he chances to meet? The patriotic son of Old England wants nothing more to prove the propriety of his taciturn forbidding deportment toward strangers. To take the case before us; at the time of the reformation, the French preachers extemporized, or, at least, spoke wholly memoriter and without notes, and gestured a great deal. Sound policy therefore required that English preachers should read their sermons, with as little animation as possible, and with their arms hanging motionless by their sides. Now all this, it may be said, is ridiculous enough,—nay, it is folly in the extreme. True; but it is however, a correct unvarnished account of the subject.

Such being the origin of the practice of reading sermons, it gradually gained ground till it was almost universally adopted, with all its formality and lifelessness; and thus it continued till about the middle of the last century, when Whitefield arose like a bright morning star, and revived the extemporaneous manner, firing each audience he addressed, with 'thoughts that breathe and words that burn.' It is perhaps to this cause,

under God, more than to any other, that we are to ascribe the success of his ministerial labours both in England and in this country.

Since Whitefield's day, the preachers of the Methodist denomination both in England and America, have almost universally followed his example in this particular. In addition to this, in our country at the present time, the ministers of the Baptist denomination usually extemporize; as also do the Scotch Seceders, and the Covenanters. In the Dutch Reformed Church, the practice of preaching memoriter is prevalent. Among Presbyterians, there is a diversity in this respect, some extemporize, some preach memoriter, and a very small number read their sermons. But the practice of reading sermons, continues to be (with the exception of a few Presbyterians as just stated,) peculiar to Episcopalians and Congregationalists; and they brought it with them from England.

Some of the *Advantages* of the extemporaneous mode of preaching over the others, are,

1. Sermons delivered in this way make a clearer, deeper, and more abiding impression upon the audience, and are therefore likely to be more useful. It is obvious to most persons who have turned their attention at all to the subject, that a want of intelligibility is, to common minds, the great difficulty with written composition, and the principal reason why what they themselves read, or what they hear read by others, produces so vague and indistinct an impression, and is so soon entirely obliterated from the memory. There is in written composition, almost of necessity, an elevation of style, an inversion of phrases, and a rounding of periods, which prevents the sense from being readily and distinctly apprehended by the hearer. The difficulty is greatly increased when you add to it the lifeless monotony and the seesaw tones of most readers of sermons. Besides, men are accus-

tomed to be *talked* to. They naturally understand best when the endlessly varying and animated tones and inflections of conversation, with its correct emphasis and appropriate gestures, are used. It is through this medium, that they habitually from the earliest period of life, receive information and communicate with their fellow men. It is in this way, that they are wont to be influenced, to have their attention awakened and kept alive, their feelings excited, and their passions aroused. The intelligibility of a discourse is also greatly aided by the superior ease, plainness and familiarity, of which extemporaneous discussion admits. The finished, lofty, and far fetched figures of written composition will be exchanged for striking, common-sense illustrations derived *de medio*, as Tully says—from present objects and circumstances, and from the common occurrences of life. The place of the cold unmoving address, will be supplied by the bold, pointed, energetic appeal to the heart and the conscience. The preacher's eye, which is now too often rivetted to his notes, will then be fastened upon his hearers; there it will spend its fire, and do its perfect work.

It is well known to those who are conversant with popular assemblies, and have observed the efforts of men distinguished for their oratorical powers, that some of the finest and most irresistible strokes of eloquence, seem to be entirely unpremeditated. The speaker, perhaps already overflowing with his subject, and his own feelings reacted upon and wrought up to the highest pitch by the excited state of his audience, is hurried into some off-hand happy illustration, or suddenly seizes upon some incidental circumstance which takes a strong hold of his hearers, and then, conscious that he has touched the right cord, and feeling his strength, he bears down all before him. In the eloquent language of another, 'a sympathetic communication is now established between him and his

hearers; at every touch of feeling or flight of fancy, a thousand eyes are sparkling with pleasure and swimming in emotion. He finds his own heart warmed by the sympathy of his audience, his imagination is excited, and his thoughts flow with a freedom unknown in the laborious effort of written composition. This increasing excitement produces new exhibitions of interest and feeling in the audience; and these again, new bursts of eloquence in the orator; and in this electric communication of hearts and minds, the man is wrought up to the highest pitch of excitement of which his nature is capable; and the torrent of his thoughts and feelings gushes from him in a copious and fiery flood like lava from a burning mountain.' While on the other hand he who reads his discourse, must in similar circumstances, 'go on pouring out his lukewarm closet conceptions, like iced water, upon the fire which he has himself kindled; and the utmost benefit that he can derive from any sympathetic communication with his hearers, is a little additional warmth in his manner as a mere reader.'

2. From the fact that extemporaneous preaching admits of a degree of ease and familiarity of language, approaching to that of conversation, as has been already observed, arises another consideration in its favor. The extemporaneous speaker can, on this account, urge arguments and remove objections, which, though they often have great influence upon the mind of the hearer, are yet in themselves, abstractedly considered, of an unimportant and trifling character, and for this reason, beneath the dignity and elevation of a written discourse, which must necessarily be pronounced with something of the *ore rotundo*. Whereas the man who *talks* to his audience, is under no restraint from this quarter. No argument, nor objection, is too humble to be discussed, and turned over and over, and examined in every point of view in which it can possibly be necessary to examine it.

3. Very valuable thoughts will often arise while the speaker is addressing the audience. No one who has not had experience on this point, can duly appreciate the importance of this consideration; and every man who has had such experience, must at times have been astonished at himself. He must have been astonished at the high degree of excitement to which his feelings have been raised by the presence of a deeply attentive audience, eagerly catching every syllable as it fell from his lips. Such has occasionally been the power of this excitement, that it has elicited from him flashes of eloquence, of which he feels himself to be entirely incapable in the retirement of his study. Thoughts that thus spring up in an auspicious moment, are sparkling gems that come unbidden and unexpected. And the extemporaneous preacher who has studied his subject thoroughly, and is so familiar with the scheme and train of thought which he has previously marked out for himself, as not to be fluttered by the arrival of these unanticipated visitors, will usually turn them to good account; while he who reads his sermons, will, as experience abundantly shows, seldom be able to make much of them. He is, from habit, chained down to what is written. He dare not leave the ground, for he knows not where his venturous flight may lead him, nor whether he shall be able to alight exactly upon the spot which he left.

4. The more general adoption of the extemporaneous mode of preaching, would be highly favorable to the health of ministers. It is to the manual labor of writing out, at full length, two sermons a week, together with the exhausting effort of composing them, that we must look for the great cause why so many ministers lose their health in early life, and not unfrequently come to an untimely grave. Thinking themselves obliged to go through with all this drudgery, they are necessarily confined most of the time to their studies, in entire inac-

tivity of body. Now, it is the habitually slow circulation of the blood attending a too sedentary life, which exposes the subjects of it to serious injury from loud and continuous speaking. The danger arises from the increased and greatly accelerated action of this important fluid in the lungs, on such occasions. Hence every public speaker should persevere in a system of frequent and regular exercise. His blood should always be kept in a lively and free circulation; then, while the buoyancy of his spirits, the elasticity of his mind, and the vigour and clearness of his conceptions, will be very much increased, he will at the same time never be injured, and seldom even fatigued, by the effort of speaking, however violent, or however frequently repeated. This is the true reason why most gentlemen of the bar, and some preachers, especially itinerant preachers, speak so often, and usually in crowded rooms and to large assemblies, without sustaining even the slightest injury.

Further; The act of extemporizing does not irritate and wear upon the lungs as much as that of reading. It is more like conversation, and therefore more natural, and performed with far greater facility. The sentences too, are less involved and more broken up, and consequently much more easily delivered.

5. The preacher who extemporizes, being freed from much manual labor and mere drudgery, will have far more leisure for parochial visits, and for reading. He will thus become more intimately acquainted with the spiritual wants of his parishioners; and also be constantly enriching his mind, and qualifying himself for the more able and acceptable discharge of his duties in the desk.

6. Men who preach extemporaneously, may be expected to perform the other parts of public services more acceptably than those who read their sermons. There are very few habitual sermon-readers, who do not, first or last, fall into a monotonous meas-

ured way of delivery. The habit steals upon them insensibly; and when once fixed, it is usually next to impossible to break it up. From the sermon, it is unavoidably transferred to the devotional part of the services, and to the reading of the hymns; in the last exercise, it not unfrequently becomes a downright spondaic sing-song. The extemporaneous preacher, on the other hand, is accustomed to speak to his audience in all the varied tones and inflections of elevated conversation, and with all its earnestness and impressiveness. When quoting from memory a passage of scripture, or of a favorite author, he insensibly uses the same inflections as when he converses. Hence when he engages in the devotional exercises, or in reading a psalm, he of course, without effort falls into his usual mode. He addresses the throne of grace in a natural unaffected manner, and he reads the psalm with the correctness, the ease, and the variety of inflection and emphasis, with which he extemporizes, and we witness the justness of what Walker has long since laid down as an important truth in rhetoric, that 'those are the best readers who approach the nearest to the best extempore speakers.'

Again; In prayer, extemporaneous speakers have a greater flow of appropriate language at command, especially of scriptural language; for in preaching they are often obliged to draw upon the treasures of their memory. They are also habitually self-possessed, and feel entirely at home, and are, therefore, less apt, from the spur of the moment, to advance sentiments, or use language, which they would afterwards regret.

In this connection, it should be recollected, that, excepting the Episcopal Clergy, all who oppose preaching extempore,—however they may differ about the other modes of preaching,—are entirely agreed as to the expediency of praying extempore. Now I am free to say for one, that after investigating the subject as thoroughly as I am capable of doing, I feel fully convinced that the arguments in favor

of extemporaneous preaching are certainly quite as weighty as those in favor of extemporaneous prayer; and that the minister who would act consistently, should adopt both, or reject both.

7. The prevalence of the extemporaneous mode of discussion among ministers, would pave the way for the more general introduction of Expository Preaching. By expository preaching, I mean, expounding and applying the word of God in its connection, as contradistinguished from preaching from insulated texts of scripture. This is a change, which is ardently to be desired by every friend to the best interests of christianity; and sooner or later, it *must* come. So rapid has within the last few years been the march of the science of legitimate Interpretation, and so happy are the practical illustrations of the importance of this science, which have issued from some of our 'schools of the prophets' and from other sources, that I cannot but indulge the hope that the period is not far distant when the practice of explaining the sacred oracles in course, will form a regular part of the services of the sabbath in every congregation and thus in some degree take the place of the motto preaching, and system building, which are now unfortunately too prevalent. And here it may be remarked that from the experience of the few who have already introduced the practice of connected exposition of the scriptures, it is uniformly found that no kind of preaching is more interesting or more instructive to the hearers; and as there is none that regularly requires so much previous study on the part of the preacher, so there is none that will so surely make him emphatically 'mighty in the scriptures,'—'mighty' in the knowledge of the facts they record, the doctrines they disclose, and the duties they inculcate.

Further: This practice is sanctioned in the word of God. It is in conformity with the example of those

who anciently ministered in sacred things:—"The Levites caused the people to understand the law: So they read in the book in the law of God distinctly, and gave the sense and caused them to understand the reading."* A part of this duty probably consisted in rendering the original Hebrew into the Aramæan dialect, as Jahn supposes; and a part, no doubt, in the illustration of intricate, and the application of prophetic, passages. Our Saviour also was wont to explain the sacred oracles to the assemblies he addressed: "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."† Surely then, if the more general prevalence of extemporaneous discussion would materially facilitate the progress of expository preaching, it is an important consideration in its favor.

8th, and lastly; The circumstances of the age in which we live, render it particularly important that ministers should be thoroughly versed in extemporaneous speaking. It is the age of bible and missionary associations, of benevolent and literary institutions, of systematic exertions. From these sources arises the necessity of frequently, and sometimes suddenly, drawing together large assemblies of people; for without such assemblies, but few of the institutions of the day could long operate with proper efficiency. On such occasions, information is usually to be imparted from various sources, the recollections of the audience are to be refreshed, their fears dissipated, their hopes excited, and their resolutions strengthened. And all this is to be done too, by means of circumstances and facts which cannot be foreseen. The speakers are therefore obliged to make an *immediate* use of the materials before them, and to depend for success upon the inspiration of the moment. It is scarcely necessary to add that, in such an exigency those who are not

well disciplined in extemporaneous discussion, are entirely inadequate to the requirements of the occasion.

This is also pre-eminently the age of revivals of religion. These welcome pledges of the divine favor—these acceptable evidences of the approach of a brighter and a happier era, call for increased exertion from those who minister in sacred things; they call for efforts of a high and a peculiar kind. Occasional meetings are of necessity greatly multiplied. The number and the times of these meetings, must be regulated by causes which cannot be anticipated. Hence the power of speaking extempore with ease, is now, on this account alone, a peculiarly necessary,—I had almost said, an indispensable, qualification in every minister of the gospel. Again; Where multitudes are deeply interested, and where many are eagerly seeking for admission into the household of faith, no pains should be spared to distinguish between the wheat and the chaff. The faithful watchman on the walls of Zion, will find frequent occasion for direct searching and discriminating conversation with individuals, and with assemblies of every size. For the proper discharge of this most useful and delicate duty, no attainments are more important than the self-command, the freedom of thought and the impressiveness of manner possessed only by persons thoroughly drilled in extemporaneous speaking.

Such are some of the considerations in favor of extemporaneous preaching. The enquiry now suggests itself, What are the *Requisites* for success in this species of discussion? I answer, they are few, and easily attained by most persons:—

1. Habitual *correctness* and *perspicuity* of language in our ordinary conversation and written composition.

2. A *ready* memory.

3. The habit of thinking *consecutively* at all times.

4. Perfect *self-possession* under all circumstances. No man does justice to himself in any effort he

*Neh. viii. 7, 8.

†Luke xxiv. 27.

may make, unless he feels entirely at his ease. A morbid fear lest he should say something improper or inexpedient—something that may not prove exactly true in all its bearings—something not correct in point of grammar or taste—or something which may expose him to ridicule, prevents many a man of real talent from fairly putting forth his strength in his earlier efforts. And this indeed he never will do, until he acquires an abiding impression that he can at all times, be so entirely self-possessed as not to expose himself to any of the evils he before feared. This self-possession any one can acquire by practice, and in no other way.

5. A thorough and *familiar* acquaintance with the subject. He will then love to discuss it, and to impart his views to others. 'True eloquence,' says Milton, 'I find to be none but the serious and hearty love of truth, and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others,—when such a man would speak, his words, like so many nimble and airy servitors, trip about him at command, and in well ordered files, as he would wish, aptly fall into their own places.'

Possessed of the few every-day qualities I have now briefly enumerated, and of ordinary talents,—and laboring under no impediment; any person may become an acceptable extemporaneous preacher. If to these requisites, are added a clear and well furnished head with a warm and renovated heart, the success will of course be greatly increased, and sometimes almost incredible. There will then be real eloquence, which may be justly defined to be *the power of speaking extempore with effect.*

The lamentations we so often hear about the trials, the perplexities, the insuperable difficulties, &c. &c., of extemporaneous speaking, is all a bug-bear—the offspring of a fastidi-

ous sensibility, or of a diseased imagination.

In evidence of the correctness of the sentiments here advanced, and for the encouragement of such as may feel disposed to try their own strength, I appeal to the experience of those who have devoted themselves to the legal profession. They will say with one accord that although now usually compelled to struggle with many difficulties which might have been entirely removed by a proper discipline in the previous stages of their education,—there is after all no obstacle in the case which cannot be entirely overcome by patient perseverance. They will uniformly say that *any* man of ordinary talents, who habitually uses correct and perspicuous language, thinks consecutively, and feels at home in his employment, *can* become a respectable extemporaneous speaker. In exact accordance with this, is the experience of those who are accustomed to address legislative and popular assemblies. And to this cheering testimony, I am persuaded, most preachers would cordially yield their assent, was the experience of those who occupy the pulpit, only as extensive as that of speakers at the bar and in the senate.

Having offered my views both of the importance and of the practicability of the more general introduction of extemporaneous discussion into the pulpit, I must be permitted, in closing this paper, to say that I feel convinced that far more attention is due to the subject than is now devoted to it in our Academies and our Colleges—in our Theological Seminaries and our Law Schools. If in the two former it were, in connection with regular and frequent exercises in composition, made a grand and a leading object; and then if in the two latter, subsequent to this incipient discipline, it were vigorously followed up,—if students were constantly exercised, until they become thoroughly drilled in the business, or at least so much so as to feel en-

tirely at home when called upon to express their sentiments at length on any subject which they have previously investigated; what happy—what mighty results would soon follow. The face of things would be entirely changed; and young men would enter upon their professions under very different auspices and with very different prospects from those they now enjoy.

MELANCTHON.

FOR THE CHRISTIAN SPECTATOR.

On viewing an Eclipse of the Moon.

———Ah! who can gaze
On yon pale planet, through the blue expanse
Walking in brightness,—and not feel its ray
Control with magic force the tide of thought?
Who with fix'd eye can note that beauteous orb,
Launch'd by th' Eternal forth in boundless space,
To do his bidding, to perform his will,
Without a flow of sentiment, sublime,
Pensive, unearthly? Well I know the world,
With her obtuse and petrifying glance,
Would mock a rapture that she could not feel;
Or throw her caustic on the musing eye,
To mar its vision. But I still have lov'd,
Ev'n from my childhood's hour, to draw that beam
Into my soul,—remembering how it heard
A mortal voice obedient,—when it fell
Lingering and fair o'er the ensanguin'd vale
Of Ajalon; guiding the host of God
To victory; like vestal in her cell,
Trimming her faint lamp with a trembling hand,
At some protracted vigil,—pale and blanch'd
With terror,—yet her penance rite severe
Accomplishing.—Oh! I have deem'd that ray
The nurse of holy thought; nor can I feel,
Though the stern cynic on my joy may frown,
'Twas nought but Fancy's creed.

———May we not think,
When Nature in her brightness, points to Him
The source of all her light,—may we not hope
That they who, without error, do his will,
Etherial messengers, do sometimes bend
To fold their airy wings around our souls,
And raise them upward? Is it sin to dream,
That, lest we dash our foot against a stone,
Amid the pits and labyrinths of time,
They bear us in their hands?—What though their harps
We may not hear through this our fleshly veil;
Might they not waft us, from some fleecy cloud,
One breath of incense?—for one moment mix
Spirit with spirit,—and to bliss return
Immaculate, as yon celestial orb
Looks uncontaminate on the ways of men?
I spake but of thy beauty, silver Moon!
And lo, a shade involves thee,—dense,—opaque,—
Blotting thy lustre from the starry arch,

Where thou wert queen alone.—

————— Thus pass away
 Our boasted joys,—our sublunary hopes,—
 Our fickle pleasures, on their rainbow wings ;
 Thus toward the dark'ning earth *we* gravitate,—
 And *He* alone, who bade the morning shine
 From depths of Chaos, can illumine our hearts
 With that blest radiance which the clouds of Time,
 And vale of Death eclipse not. H.

Review of New Publications.

Letters of William Jay and Cor- rector.

(Concluded from p. 94.)

HAVING disposed of the question respecting Episcopal patronage, we come now to what is of more importance—a question of principle. Whatever may have been the commendation bestowed on Bible Societies, by any or all the clergy in Christendom, if it can be proved that they are unsound in principle, and that they are attempting the conversion of men by a method different from that which the Scriptures themselves point out, they ought to be abandoned. With this, Bishop Hobart has expressly charged them. They are erroneous in principle, he tells us, because they separate the Church of God from the Word of God. The idea is not altogether original with the Bishop. Mr. Norris had glanced at it, in his “Practical Exhibition;” but the Bishop seems to have matured it with great care, and he insists on it with a frequency which shows that he attaches great importance to it. In his “Address before the Auxiliary New-York Bible and Common Prayer Book Society,” he declares, “In translating then, and publishing the Liturgy in conjunction with the Bible, and distributing them throughout the world, we follow the scriptural plan for evangelizing it. We present to them God’s Word and God’s Church.” Again;

He supposes a heathen to have read the Bible, and there to have found that God has instituted a visible Church; and then, supposing the heathen to enquire “Where am I to find this Church?” the Bishop adds, “Does he address the question to one of us, my brethren? We answer him, Here is an exhibition of this Church, in her doctrine, her ministry, and worship. This Book of Common Prayer holds these forth to you, as they have been transmitted from the early ages of the Church, as her worship has been ordered and improved by the wisdom and piety of successive ages.” And in the peroration, after mentioning “the combined distribution of the Bible and Book of Common Prayer,” with great emphasis, he urges, “Let no solicitations, and no assaults, direct or indirect, induce you to deviate from this principle. It is the principle by which, extending in union the Word and Church of God, you will follow the plan which he has instituted for converting the world.” And subsequently, in his Address to the Convention, when speaking of Bible Societies, he says, “These Societies seem to me, erroneous in the principle on which, in order to secure general co-operation, they are founded—the separation of the Church from the Word of God—of the sacred volume from the ministry, the worship, and the ordinances which it enjoins as of Divine institution, and the instruments of the prop-

agation and preservation of gospel truth." The doctrine of the Bishop then is, that the "scriptural plan" for evangelizing the world, is the publishing and distributing "the Liturgy in conjunction with the Bible;" and that Bible Societies which circulate the Scriptures only, are founded in error. If these sentiments be correct, Bible Societies must of course be given up, and the sooner the better. But let us see whether the charge thus brought against them, can be substantiated. The soundness of an argument is tested by the consequences which flow from it. Let us apply this test to the Bishop's argument. If then it is true, that to circulate the Scriptures without the Book of Common Prayer, is to separate the Church of God from the Word of God, it must follow,

1. That there is no Church of God where there is no Book of Common Prayer—no portion of Christendom can be counted a portion of Christ's Church, but that small part of it which uses the liturgy and offices of the Episcopal Church. There may be some to whom such intolerance may not be very alarming; but how will they get over the following consequences? If to circulate the Scriptures without the Book of Common Prayer, is to separate the Church of God from the Word of God, it must follow,

2d. That the Prayer Book is of more importance to the Church than the Scriptures themselves. Send the Bible where you will, no church can arise, it seems, under its enlightening and quickening power—but send the Prayer Book, and at once you have the Church before you, "in her doctrines and her worship." Again, it follows,

3d. That the Church, as exhibited in the Book of Common Prayer, must be something different from the Church as exhibited in the Bible. Otherwise the reader could find her, not only in one, but in both these volumes. But it seems a man may possess, and may study the Bible, and

yet have no true knowledge of the Church, in her doctrines, her ministry, and her worship. These he can learn only from the Common Prayer Book. Such a consequence, it becomes a man well to consider, who attaches great importance to the divine right of episcopacy. For ourselves—and we believe we speak the sentiments of most Episcopalians also, we are satisfied with the Church as the Bible reveals her to us; and we choose to own nothing as essentially and truly belonging to her doctrines, her ministry, or her worship, which we do not find warranted and taught in the inspired volume.

We are persuaded that Bishop Hobart would be far from embracing these conclusions. Let him, then, abandon the position whence they inevitably flow. We have stated them only with a view of showing how untenable that position is; and with what inconsistencies he is chargeable while he maintains it,—inconsistencies which cannot be urged against his brethren who unite with other christians in the "circulation of the scriptures without note or comment." "So soon," says Dr. Clarke of Cambridge, a very sincere Episcopalian,—"so soon as it shall be proved that the distribution of the Bible alone is hostile to the Established Church, then, and then only, be that Church subverted." So it becomes every christian to speak, who would place the will of our Divine Master above the interests of a single denomination; though he may think he has a warrant in the Bible for what distinguishes that denomination from all others. A Church that honors the Scriptures as they ought to be honored, will receive them, both as the only rule and a perfect rule of practice. Such, their author designed them to be. "To the law," he has said, "and to the testimony; if they speak not according to this word, it is because there is no light in them." "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect,—thoroughly furnished unto all good works." To question, or in any way deny the sufficiency of the Scriptures for all these purposes, has ever been found an error, leading far astray. It was to this very disposition to look for the worship and ministry of the Church in some other volume than the Bible, that she owed the degradation which overtook her in the middle ages; and when the reformers arose to free her from the burdens and darkness of papal superstition, their great principle was that which has been so happily expressed by a distinguished prelate of the Church of England. "The Bible, and the Bible alone, is the religion of protestants." To this divine standard, then, we are to bring every thing which professes to belong to the doctrine, the ministry, and the worship of the Church, and to be essential to her welfare, if we would not abandon the cardinal point of Protestantism; and we are utterly at a loss to conceive why any protestant, who believes his views of the Church and her ordinances to be derived from the word of God, should insist on putting into our hands another book, as essential to a true acquaintance with the Church. "As Churchmen," says the Christian Observer, "we feel anxious for the very widest distribution of the Bible, not only because we think we read in it the Church of England ourselves, but because we think every unbiassed reader of it, of whatever sect or persuasion he be, ought, in the main, to do so too. We believe not that the violences of sects, derived from the Bible, need the correction of a Prayer Book; but that the errors of sects, derived from their own heated imaginations, find their best corrective in the Bible itself. We believe that the study of the Bible itself, particularly as conducted by the humble

and unsophisticated mind of a poor man, essentially purifies him from the errors which disqualify, and imbues him with the feelings and principles which qualify him for a true and genuine son of the Church of England. We believe the Bible alone to be no fit instrument in the hands of enthusiasts, schismatics, or heresiarchs; and that it is found universally necessary to sustain their views of scriptural doctrine by a large addition of appropriate tracts and miscoloured statements of truth."

This is the language of consistent and conscientious Episcopalians, which we can understand. But when others come forward, and insist that to circulate the Scriptures without the Prayer Book is to separate the Church from the word of God; that it is only by a combined distribution of the Prayer Book with the Bible that we can learn what forms the doctrines, ministry and worship of the Church; they may compel an uncharitable man to suspect that they are troubled with some secret misgivings, lest the unbiassed enquirer should be unable to find *their* church in the Bible, unless he had the Prayer Book to shew him how to find it.

Nor are these fears of evil from a circulation of the Scriptures without note or comment, more inconsistent with the character of a church who calls herself protestant, than with the character she claims when she styles herself "eminently apostolical and primitive." There is nothing which more distinguishes those early Fathers who lived in "apostolical and primitive" times, than their desire to see the Scriptures spread and studied, and their full confidence in the Bible as all-sufficient, with the aid of the Holy Spirit, to build up the christian in his most holy faith. Among the Fathers of the second century, Justin Martyr declares, "it is true that those who read the prophets are condemned to death, to deter persons from perusing them, for fear they should come to the knowledge of the truth.

But the scheme has not succeeded ; for not only we read these books ourselves, but we offer them, as you see, for you to read them also.”(a) Clement teaches that “the scriptures render men holy and heavenly. Think of this, you who are near and you who are afar off : for the word of God is restricted to no class of persons ; this light is common to all.”(b) Among the writers of the third century ; Origen tells us “we wish that you would use serious efforts, not only to understand the word of God at church, but also to read it at home, and that you would occupy yourself in the law of the Lord ; for Jesus Christ is there also, and he is every where nigh unto those that seek him.”(c) Jerome records a fact, which shews that christians in that day were employed in the very work which occupies the members of Bible Societies among ourselves. “When Pamphilus saw any indigent persons, he gave them largely according to his ability ; and he not only lent them Bibles to read, but eagerly made presents of them both to men and women.” The testimony of Gregory Nazianzen, in the fourth century, of Jerome and others, is to the same effect.

Such are the views of apostolical and primitive saints, as to the sufficiency of the scriptures for the growth and spread of pure christianity. But where, in all their writings, shall we find such advice as this ;—“never lose sight of this cardinal principle—the combined distribution of the Bible and Book of Common Prayer. Let no solicitations, and no assaults, direct or indirect, induce you to deviate from this principle. It is the principle by which, extending in union the word and the church of God, you will follow the plan which he has instituted for converting the world.”(d) When the excellent Pamphilus, whom historians have called “the great

glory of the church of Cæsarea,” was going about circulating the Holy Scriptures ; had he been told that he must give a Prayer Book with the Bible, or he would be found to have separated the church from the word of God, we imagine his reply would have been a rebuke which would have shown that he thought the suggestion presumptuous and unreasonable.

But the irrelevancy and inadequacy of this and other objections, must still further appear from a statement of some of the additional claims of Bible Societies on the confidence and patronage of the christian public. This question has been mixed up with others quite foreign to it, and has suffered by the alliance. It is necessary to disengage it, that we may view it, in its own native merits.

The question then is not, whether the church is benefited by the labours of those learned and pious men, who have written commentaries on the scriptures ; or furnished summaries of christian doctrine and worship, in the form of creeds and articles or confessions of faith. Neither Mr. Jay, nor any other intelligent advocate of Bible Societies, thinks of saying that “the Jeromes and the Chrysostoms of ancient times ; and the Vitringas, and the Patricks, and the Lowths, and the Hammonds, and the Whitbys, and the Hornes, and the Horsleys, of modern days, might have been spared, the necessity of their massy volumes, explaining and illustrating the sacred text.”(e) We neither advance any such sentiment, nor do our sentiments lead to any such conclusion, when we speak of the importance and sufficiency of the Holy Scriptures without note or comment. We speak of their sufficiency for the great end of saving the souls of men, though unaccompanied by a Prayer Book, or any other uninspired book however important in its place. We

(a) Epist. ad Diog.

(b) Admonit. ad Gent.

(c) Orig. in Lev. c. 16. Hom. 9.

(d) Address before the Auxiliary Bible and Common Prayer Book Society, p. 28.

(e) Corrector's reply, p. 16.

claim for them simply what they claim for themselves, that they "are able to make wise unto salvation." And we advocate the Societies which combine christians of different denominations in efforts to send abroad the scriptures in their native simplicity and entireness, because experience shows that these institutions are the most efficient means for multiplying copies of the sacred volume in a world which has long been most lamentably destitute of it.

The way to give the most extensive effect to the labours of those who have explained and illustrated the sacred text, or summed up its contents in the form of creeds and liturgies, is to put the text itself into the hands of all men. Both the Word written, and the Word preached, are God's great ordinance for saving man. Bible Societies are the means of spreading the former; while God in his holy providence is raising up other institutions for the universal co-operation of the latter; nor need our zeal for the one, at all interfere with our zeal for the other:

For, secondly, the question is not, whether it is the duty of separate denominations to make strenuous efforts for the spread of christianity in the form in which they severally embrace it. That this is their duty, we readily admit; and most cordially can we rejoice in the success which attends their laudable exertions for that object. We can look on and see the various missionary societies which are the happiness and glory of the age,—all actuated by the spirit of christianity—all labouring, with a common zeal, for the same general object, though with some diversity of views—and with affectionate sincerity, bid them "God speed." "There is yet much land to be possessed;" and whatever be the particular church, which presses onward to take possession for the Redeemer, if she carries with her that truth which avails to save the soul, let success follow her; "therein we do rejoice and will rejoice."

While the church on earth is in her present imperfect state, her ministers and members will entertain some difference of views respecting her doctrines and ordinances, though they hold to the same bible; and while this difference prevails, there must be different institutions among christians in which each will aim by all laudable efforts to spread christianity in the form in which they embrace it. In Bible Societies, catholic as they are, we do not ask christians to act together in a manner in which they do not think together. It is because they all do think together as to the paramount authority of the scriptures; because all own the Holy Bible to be their Bible, that we ask them to unite in a society which has no other object than to give that Bible a more extensive circulation. The object is simple and well defined, and can lead neither to the sacrifice nor compromise of principle. But in those measures for the spread of christianity which go to call up the distinctive features of different denominations, let those unite whose views respecting those measures agree. All denominations "who hold the head;" though the device written on their separate banners be somewhat different, should view each other only as different detachments of the same great army moving under the command of the same great captain.

But the question is, whether in addition to what has been done, or can be done by these separate institutions, the cause of divine truth is, or is not most effectually promoted by a general and united effort of all christians for the circulation of that sacred volume, without note or comment, to which all appeal, and all bow as the word of God. We think the question capable of a brief and decisive answer. Our Lord himself has furnished a rule by which we can judge in such cases as this without fear of mistake, "by their fruits ye shall know them: do men gather grapes of thorns or figs of thistles? even so every good

tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

What then are the fruits of Bible Societies? In what have their labors resulted? In less than twenty years they have put into circulation in various parts of the world nearly 7,000,000 copies of the Holy Scriptures. Among whom have they spread this record of life and consolation? Not among the rich and more respected of men merely, but they have sent it far and near; to those who had formerly been almost, or altogether ignorant whether there were such a book. They have given it to mariners whose home is on the deep—they have sent it into prisons and alms houses; into the cottages of the poor and destitute in christian lands; and desiring to extend their active benevolence "far as the curse is found," they have spread the invaluable treasure into distant and pagan lands. Through their happy instrumentality the Bible has been distributed entire or in part in a multitude of languages and dialects; in many of which it had never been circulated before the institution of Bible Societies, and thus have they enabled millions of the human family, to read "the wonderful works of God, every man in his own tongue wherein he was born." Are these evil fruits? And what has been the effect of these societies on the hearts and lives of those who belong to them and take part in their benevolent achievements? It has been a new proof that "it is more blessed to give than to receive." "We speak that we do know, and testify that we have seen," when we aver that Bible Societies have most extensively removed those asperities of sect, which for a long time, too much like the chain of caste among the Hindoos, kept christian brethren divided from christian brethren;—they have softened and melted the hearts of those who follow the same master, though under different

names, by uniting their efforts for the same object, and bringing them into closer contact and better acquaintance with each other; and they have shown both christians and the world, how irresistible is the cause of truth when all its friends combine their strength in a concentrated effort for its promotion. Are these evil fruits?

In view of these things, or in view simply of what they have done for the circulation of the Holy Scriptures; should we not be safe in committing the question to our opponents, and asking them,—Is it your wish, notwithstanding all that Bible Societies have done for the advancement of religious light, that they should be annihilated? Can you find it corresponding with the best desires of your hearts, to ask the Head of the Church to blot them out of existence? Alas, what a chasm would their extinction create in that holy and harmonious system of means which is now doing so much for the kingdom of the Redeemer.

We are told indeed, that "to infer the special favour and protection of heaven on any particular private or public religious measure on account of the success attending it, would be presumptuous, and would lead to the sanctioning of error and crime;"^(f) that it "would be the very essence of fanaticism."^(g) But though it would indeed be the very essence of fanaticism to say that success is always evidence of the favour of heaven; yet it is equally the very essence of unbelief to say that success is at no time evidence of heaven's favour—whether it is or is not to be so considered, depends simply on what the success itself is, in its tendency and effects. No christian will deny that the success of the Apostles in turning the nations to God, was evidence of the favour of heaven. Nor will it be denied, that the success of the gospel now, in illuminating the darkened minds of men, and sanctifying their hearts to God's service is

(f) Corrector page 74.

(g) Corrector page 69.

vidence of the divine favour. Such success, the more widely it spreads, and the more conspicuous it becomes, fills the world the more abundantly with God's glory and with human happiness; and when such success is found uniformly to attend an institution, we account it evidence both of heaven's favour and heaven's presence. Precisely such is the success which, as we have shown, attends Bible Societies; it is the spread of that light and love which all confess to come from God. If this is not their success, then have they none. Their object is defeated and lost. This however will not be said; their success is admitted. But in answer to the argument we would draw from it, we are told "admitting then the magnificent and stupendous good which has resulted from Bible Societies; before your argument on this ground would avail in their favour, you ought to prove that the same good could not have been produced in other modes entirely unobjectionable." (h) The modes which to Bishop Hobart appear entirely unobjectionable, we are at no loss to understand. He in another place tells us "the Society in England for propagating the gospel in foreign parts, has existed for more than a century: and the Society for promoting christian knowledge, for nearly that period: and by both these institutions Bibles were distributed to a great amount, and in our own country from its first settlement;" (i) and then alluding to the necessity which all admit for enlarging the extent of distribution, he asks, "and could not this have been done by increasing the resources of those societies, or by the establishment of new ones by churchmen and dissenters separately, to which the objections would not apply that exist in the principle and to the tendency of Bible Societies?" (j)

In all this it must be seen that the Bishop would throw on us, the proof of a negative. He would have us

show that the good produced by Bible Societies would *not* have been produced in other modes to him entirely unobjectionable.

He must permit us to remind him that by all rules of fair argumentation the burthen of proof in this case rests on him, not on us. But even with the disadvantage of attempting the proof of a negative, we do not fear the result. We can give all the proof which the nature of our side of the question admits. The point when fairly stated is not, what *could* have been done, but what *would* have been done, for extending the distribution of the scriptures by societies composed of the several denominations acting separately? and still wishing to take the maxims of scripture for our guide, we answer in the words of Solomon "the thing that hath been is that which shall be; and that which is done is that which shall be done." What then we inquire, had the denominations acting separately done for extending the circulation of the scriptures, before the institution of Bible Societies consisting of all denominations united? Take for instance the very society which the Bishop and his friends so delight to honour—the society for promoting christian knowledge. This society consists of members of the Established Church of England, whose zeal and attachment to the Bible, Bishop Hobart of course will not question. During the year immediately preceding that in which the British and Foreign Bible Society was instituted, they issued 7,958 Bibles 10,520 New Testaments and *Psalters*. How very small does this amount appear when compared with the issues of Bibles even by some of the auxiliaries to the parent Bible institutions of the present day? It cannot be argued that the Christian Knowledge Society was yet in its infancy when its issues were so limited. On the contrary it had attained to the age of more than a century. It was organized in 1699. And here we would ask, how long would Bishop

(h) Corrector page 78.

(i) do. 76.

(j) do. 76.

Hobart have wished all Christendom to wait, in order to see what would be done by societies consisting of different denominations acting separately, for extending the circulation of the Bible, before he would judge it fit time to try the efficacy of Bible Societies as now constituted? It seems christians did wait, for more than a century, during which the experiment was fairly tried, if it ever can be fairly tried. It was tried too in a church which during that period had more resources for rendering the experiment successful than any other church in Christendom. The result was such as the reader sees ;---and now when through the instrumentality of the present Bible Societies, the sacred volume is multiplied and spread a hundred fold, we are told, "before your argument on this ground will avail in their favour, you ought to prove that the same good could not have been produced in other modes."

But we have still another source from which to judge what would have been done by these societies acting separately. We take as much reproof to ourselves as we extend to any other denomination of christians, when we say we think it the fault of *all* denominations, that they are too much inclined to prefer their peculiar views of Christianity to Christianity itself. Useful as creeds, and articles of faith, and liturgies, may be in their place, they have been abused by being raised above their proper place. They have, in fact, gone far with many to throw the Bible into neglect, if not into complete desuetude. Accordingly, when you look at those societies for the circulation of the Bible, which are composed of members belonging only to one denomination, you will find the distribution of this sacred volume coming vastly short of the distribution of other books, which bring more prominently into view the distinctive features of their particular creed. But we have ever considered it as one of the primary

advantages attending Bible Societies, that, by the combination of different denominations for the sole object of circulating the Bible without note or comment, they serve to check a too sectarian zeal, and thus secure to the Holy Scriptures their deserved pre-eminence over every other book. For ourselves, we confess this check was needed ; let us look at the proceedings of those societies which enjoy the approbation of our opponents because acting separately, and we shall see whether they do not need it also.

The Society for promoting Christian Knowledge, in the year to which we have alluded, circulated, as we have shown, 7,958 Bibles, and 10,520 New Testaments and Psalters. During the same year, they circulated 14,230 Common Prayer Books—19,243 other bound books, and 103,658 small tracts; and this at the time when the demand for Bibles was so urgent throughout the British dominions, as to call into existence the British and Foreign Bible Society. And so far as we have been able to look over the Reports of this Society for years, either earlier or later than the one we have specified, we do not find the proportion of issues becoming more favorable for the Bible. But how has it been in our own country, with societies composed of members from but one denomination? As Mr. Jay tells us, "On turning to the last Report of the New-York Auxiliary Bible and Prayer Book Society, we find that the total amount of their issues for the preceding year, was one thousand, nine hundred and seventeen Prayer Books, and *ninety-two* Bibles."^(m) "Six years after the organization of the Albany Bible and Prayer Book Society, they had not purchased one Bible for distribution, and the few they gave away, were a present from the British and Foreign Bible Society; their funds being appropriated to the purchase of Prayer Books only! The Johnstown Bible

(m) Jay's Pamphlet, p. 57.

and Prayer Book Society had distributed, as appears by the Report for 1820, twenty Bibles, and one hundred and fifty Prayer Books." These facts speak for themselves; they show—unless Episcopalians are more sectarian in their zeal than others, which we are unwilling to believe—they show how far societies composed as Bishop Hobart advises, are calculated to give the Holy Scriptures that foremost and unequalled circulation which their importance justly claims. The good, then, resulting from Bible Societies, as it respects the Scriptures themselves, is not only the enlarged circulation into which it brings them, but the precedence to which it raises them in the minds and efforts of christians.

In view of these "good fruits," we would ask those who still oppose them,—Why, what evil have they done? The charge of separating the Church of God from the Word of God we have endeavored to answer; and as this is an objection to the principle on which they are founded, we have considered it with the more care. But it seems there are some other difficulties arising out of "their tendency:" and in drawing this article to a close, we will briefly notice them. "They inculcate that general liberality which considers the differences among christians as non-essential, and thus they tend to weaken the zeal of Episcopalians in favor of those distinguishing principles of their church which eminently entitle her to the appellation of Apostolic and Primitive."⁽ⁿ⁾ We had indeed once thought, with Mr. Jay, that the Bishop, in these words, intended to express his opinion, that indifference to at least some of the essentials of christianity, was produced by the "general liberality," and general co-operation which takes place among christians in Bible Societies; but we have now the Bishop's own word for it, that he meant

no such thing.^(o) It seems that the amount of his apprehension from the tendency of Bible Societies, is, that the union of Episcopalians with them tends to weaken their zeal in favor of Episcopalianism. Now we confess that we are not disposed to think very favorably of those distinguishing principles in a man's religion, which there is reason to believe he will lose by a frequent intercourse with others who are confessedly christians; especially when this intercourse takes place on occasions where the circulation of the Holy Scriptures is the sole aim and business. If there is so much danger of their being lost in this way, there must be, we should think, something in them, which cannot well endure under the light and influence of God's word; and especially should we think them far from entitling a man's church or religion "to the appellation of apostolical and primitive." In apostolical and primitive days, all who were disciples loved to meet "with one accord in one place."

But what are the facts in this matter? Do they really show as much against Episcopalians as the Bishop's apprehension would lead us to suppose? How has it been in England? Mr. Jay has told us—"If we turn to England we find those great institutions, the Church Missionary Society, the Church of England Tract Society, the Society for the Conversion of the Jews, and the Prayer Book and Homily Society, all of them identified with the interests of the Established Church, supported almost exclusively by the Episcopal members of the Bible Society. Let us inquire particularly into the operations of the Church Missionary Society, and the Prayer Book and Homily Society, since it is admitted that those institutions are supported by the Episcopal friends of the British and Foreign Bible Society, and are on that account subjected to the frowns and abuse of its op-

(n) Journal of Convention, 1822, p. 31.

(a) Corrector, p. 50.

ponents. The income of the Church Missionary Society amounted last year to \$146,000. It employs as missionaries, schoolmasters, &c. 200 persons. It is educating not less than 10,500 heathen children, and has missionary stations in the four quarters of the globe. It placed \$22,000 at the disposal of the Bishop of Calcutta, for the use of the Missionary College established by his Lordship; and it supports a college at Cotym for the improvement of the Syrian Church, in which there are now twenty-one students, who are intended for the ministry; and is thus preparing the way for a union between the Church of England and this ancient and apostolic, but long persecuted Church. The Prayer Book and Homily Society have, in nine years, distributed 60,000 Prayer Books, and about half a million of homilies, articles, and ordination services, in tracts. They have published the Liturgy in Irish, Welch, modern Greek, Chinese, Hindoostanee; and also for the use of the Syrian Christians, in Tamul and Malayalim. They have published homilies in English, Manks, Welch, French, Italian, Spanish and German. All this, it must be confessed, does not look as if the British and Foreign Bible Society had paralyzed the zeal of its Episcopal members, for their own Church."

It is no wonder, then, that when Professor Marsh treated this subject, he avowedly "adduced not a single fact," but rested wholly on "abstract reasoning." This would indeed be the wisest course for those who embrace the same sentiments in this country; for facts are equally against them. They will hardly be able to shew that the "venerable Father in the Episcopacy," Bishop White, has become less zealous for the benefit of his Church, by being so long at the head of the Philadelphia Bible Society; and as for the zeal of those Rectors of Episcopal Churches in New-York, who belong to the American Bible Society, and to whom so much

allusion is made in this controversy, if any one has doubts as to their zeal, fidelity, and success in adding to the strength of the Episcopal denomination in that city; we have only to say, let him go to their churches and satisfy himself.

Equally decisive are the facts to which we have here alluded, on another position taken by Bishop Hobart,—“that it is the duty of Episcopalians, consistently and exclusively to bend all their efforts to the advancement of their own Church.” This we consider one of the main fallacies with which the opponents of Bible Societies deceive themselves; and quite as hurtful to their avowed object, as it can be to that which they oppose. It proceeds from a policy too narrow to be wise. They who will confine their religious benevolence within the pale of their own denomination, will find the streams of that benevolence feeble in consequence of the confinement. A law of the Most High is, “The liberal deviseth liberal things; and by liberal things shall he stand.” Let christians of every denomination cultivate a spirit of liberality towards each other, and they will uniformly find themselves excited and strengthened for more extensive usefulness in their own particular church as well as in the cause of the church at large. There is no reason to fear that men will give to Christ’s cause, till their resources are so exhausted that there shall be nothing left to give: the evil to be apprehended is, lest their hearts should not be so far opened that they will give according to their ability and their duty. And we do but repeat the language of good and holy men of all denominations when we say—“It is from the altar erected within the hallowed precincts of Bible Societies, that they have caught the melting flame which has most effectually disposed them to those good words and works in which they have aimed to “do good unto all men, especially to the household of faith.”

But while Bible Societies can be thus vindicated against all the charges of evil which are brought against them, let us ask in the spirit of kindness and frankness,—is there no evil created by opposition to them? We do not mean evil to the Societies.—They have grown by means of the very opposition which was designed to injure them: every new contest has issued in an accession to the ranks of their supporters. But does no evil result to those who make the opposition? We most firmly believe that such men as Dr. Maltby, Professor Marsh, and Bishop Hobart, have all due respect for the word of God: yet in their opposition to Bible Societies they have been led, as we have seen, to advance sentiments which, in their consequences, are most injurious to the integrity and perfection of the sacred volume. And besides, what is the effect to their opposition, between themselves and their brethren of their own church? It has produced distractions and alienations, which we have lamented to see; and which would never have existed, had the friends of Bible Societies been allowed the same peaceful enjoyment of their liberty of conscience, which they have allowed to their opponents.

Finally; there is an hour before us all, when the heats of sectarian zeal will abate; when nothing will gratify or cheer the heart, but confidence in the word of God. Let us aim to decide on this question in such a manner as will promise us the most peace in that solemn hour. We know of holy men who have died giving thanks to God for the aid they had been enabled to render Bible Societies. Is there one who has died giving thanks for the opposition he had made against them?

For the Oracles of God, four Orations. For Judgment to come, an Argument, in nine parts. By the Rev. EDWARD IRVING, M. A. Minister of the Caledonian Church,

Hatton Garden. 1 vol. 8vo. pp. 340. New York, 1823.

SINCE the period when we assumed the censorship of the press, and undertook to stand between the multitude of authors and the ravening or ravened public—there has not been a volume issued, whose title page and preface, and general execution, are less unpretending than the one we would now subject to review. The author “having given plentiful occasion for criticism, deprecates it not;”—and having sent forth his host of opinions, the result of “ten years meditation,” armed at all points in such fashion as he could prepare them—he leaves them to fight their way and gain such acquiescence as their truth may enforce. We remember no book of a theological kind, in which the general scope of the writer’s opinions might be more easily mistaken, or the general judgment of its merit be more currently misdirected, by the selection of some passages singularly infelicitous. It has happened to Mr. Irving, as to some other champions, older than himself by ten years—to advance so rapidly over a contested field, as to leave many important points unguarded; and in his anxiety to gather up recruits for the holy war, he sometimes speaks unadvisedly; and puts his appeals to the men of this generation, a little too far out of a christian shape; and at such times is as much wanting in the good taste which would invite the attention of his readers, as in the exhibition of the truths which might convert them. And yet he has great power, much originality, and often a pathetic, and sometimes a sublime eloquence. The audience that he has brought together, prove him to be possessed of qualities which operate through a wide sphere of attraction. The christian minister who can bring the Lords and Ladies of St. James’ into the city, to his Chapel in Hatton Garden, by the ringing of his fame, and fill the walls within which he presides as an ambassador, from the pre-

cincts of Westminster Hall and the interior of St. Stephen's Chapel, must have powers of a high and varied order. Since the time of Amos, and since to the poor the gospel has been preached, the pride of man, and force of sensuality, and current of the world's opinion, have for the most part excluded the true prophet from the King's Chapel, and the King's Court; and we look with intense interest at the former assistant of Dr. Chalmers, who has clambered so high into the sources of civil power and ecclesiastical influence. We rejoice that he counts the prime minister among his auditors sometimes, and hope he will continue to bear himself as modestly, and will use his weapons in as masterly a manner, as we remember to have seen Dr. Chalmers do, when the doors and windows of the church where he was to preach were besieged by some of the same members of Parliament and King's Counsellors.

The sort of popularity which each of these preachers and authors enjoys, deserves a remark. They are of a new school which will number a large class, and may possess great variety, if those who follow be as unlike each other, as Mr. Irving is different from Dr. Chalmers. It is not in depreciation of the genius and original powers of the great man whose fame has brought the world under tribute, to name him as head in the school of those who have sought to render "evangelical religion" "acceptable to men of cultivated taste." We describe the school, of set purpose, in this phraseology, because very many of our readers have the key which at once unlocks our meaning. The good taste of the cis-atlantic public early sought out and admired Foster's Essays, and we know from various sources that Dr. Chalmers' view of the value of the fourth essay agrees with our own. He has endeavoured to bring into practical application the principles and reasonings there adduced; and in the present effort of Mr. Ir-

ving, the attempt is most formally acknowledged. We propose in the following analysis to inquire what, beyond great popularity, has been the success of this endeavour. It is thus announced in the preface of this volume.

It hath appeared to the Author of this book, from more than ten years' meditation upon the subject, that the chief obstacle to the progress of divine truth over the minds of men, is the want of its being properly presented to them. In this Christian country there are, perhaps, nine tenths of every class, who know nothing at all about the applications and advantages of the single truths of revelation, or of revelation taken as a whole; and what they do not know, they cannot be expected to reverence or obey. This ignorance, in both the higher and the lower orders, of Religion, as a discernor of the thoughts and intentions of the heart, is not so much due to the want of inquisitiveness on their part, as to the want of a sedulous and skilful ministry on the part of those to whom it is entrusted.

This sentiment may seem to convey a reflection upon the clerical order; but it is not meant to reflect upon them; so much as to turn their attention to the subject. They must be conscious that reading is the food of thought, and thought the cause of action; and therefore, in what proportion the reading of a people is impregnated with religious truth, in that proportion will the conduct of a people be guided into religious ways. We must, therefore, lay our hand upon the press as well as the pulpit, and season its effusions with an admixture of devout feeling and pious thought. But, whereas men read for entertainment and direction in their several studies and pursuits, it becomes needful that we make ourselves adept in these, and into the body of them all infuse the balm of salvation, that when the people consult for the present life, they may be admonished, stealthily and skilfully invaded with admonition, of the life to come. So that, until the servants and ministers of the living God do pass the limits of pulpit theology and pulpit exhortation, and take weapons in their hand, gathered out of every region in which the life of man or his faculties are interested, they shall never have religion triumph and domineer in a country, as beseemeth her high original, her native majesty, and her eternity of freely-bestowed well being.

To this the ministers of religion should bear their attention to be called, for until they thus acquire the pass-word which is to convey them into every man's encampment, they speak to that man from a dis-

tance, and at disadvantage. It is but a parley; it is no conference, nor treaty, nor harmonious communication. To this end, they must discover new vehicles for conveying the truth as it is in Jesus into the minds of the people; poetical, historical, scientific, political, and sentimental vehicles. In all these regions some of the population are domesticated with all their affections; who are as dear in God's sight as are others; and why they should not be come at, why means should not be taken to come at them, can any good reason be assigned? They prepare men for teaching gipsies, for teaching bargemen, for teaching miners; men who understand their ways of conceiving and estimating truth; why not train ourselves for teaching imaginative men and political men, and legal men and medical men? and, having got the key to their several chambers of delusion and resistance, why not enter in and debate the matter with their souls? Then they shall be left without excuse; meanwhile, I think, we ministers are without excuse.

Moved by these feelings, I have set the example of two new methods of handling religious truth—the *Oration*, and the *Argument*; the one intended to be after the manner of the ancient Oration, the best vehicle for addressing the minds of men which the world hath seen, far beyond the sermon, of which the very name hath learned to inspire drowsiness and tedium; the other after the manner of the ancient Apologies, with this difference, that it is pleaded not before any judicial bar, but before the tribunal of human thought and feeling. The former are but specimens; the latter, though most imperfect, is intended to be complete. The Oration is placed first in the volume, because the Oracles of God, which they exalt, are the foundation of the Argument, which brings to reason and common feeling one of the revelations which they contain.

Now without attempting an apology for those unhappy ministers of religion who teach “the sermon” “to inspire drowsiness and tedium” and make the themes of heaven redolent of earth, and scatter poppies from the desk, it must at the same time be acknowledged that there is great inherent difficulty in the enterprise to which Mr. Irving would incite us. Even supposing we were allowed to forget what the scriptures disclose of the radical opposition of the human heart to the truth of God—that it is an opposition as essential as darkness to light, and as active as

a demon's malice—even if we should strengthen ourselves for the combat by putting out of view what the sad experience of all that have ever preached the gospel, since Paul stood before Felix, unveils—that principalities and powers of sin are the welcomed tenants of the human soul—still one question will address itself to our common sense with unavoidable pertinacity. It is whether “poetical, historical, scientific, political and sentimental vehicles,” can, even with the most enlarged spirit of accommodation, carry this new burden which our feeling of expediency would impose upon them. Without reasoning the point, we summarily state our conviction that they will not; we believe that these new carriages will either break down at once, and not go at all, or else will fall into the rail-ways for which they were originally constructed, and and run back into the field of the world's corruption. The religious novels which we have had of late, we presume, are “sentimental” vehicles, but with rare exceptions, we think they tend little to make “religion to triumph and domineer in a country.” We have seen many attempts “to teach bargemen” and to put the high truths of christianity into the current phraseology of sailors, but, with scarcely a single exception, we think we have discovered that the native majesty of Truth has been hurt by the soiled garments put upon her; and it is only our reverence, and affection for the good and zealous men who have made these transformations, which prevents our dwelling upon the idea, that religion thus dressed up bears more the aspect of a mountebank drumming off his wares, than of an ambassador of Christ, clothed with sincerity and love. The fact appears to us to be, that religion is a matter too ineffably solemn to endure these trappings. All that she asks is a hearing, and that we understand our vernacular tongue; she may then draw a thousand *illustrations* from our domestic

employments; but she will not wrap herself up entirely in allegory, and tell us that the world is a ship, (which it is not,) and all men sailors, who must catch the word of command as it goes. We take the strongest possible case when we select a class of men isolated from the rest of the world, as are sailors; but although our experience in preaching to them is limited, we have always feared to look into Jack Tar's face, when such things might have strongly struck our fancy, lest he should rather smile than weep. These remarks do not apply to such narrative tracts, as embody religion in actual examples provided they be really *fact*, and not merely "founded" on it; but they show us the limit beyond which it does not accord with the heaven-born majesty of truth "to trim and truckle to the times." The example of our Lord's parables is often adduced to justify the course now become so popular, and of the good effect of which we are very suspicious—but these stand in the unapproachable originality of the inspiration of the Son of God, the hallowed monuments of unaffected description of pure nature and of the application of saving doctrine. They may be imitated, but cautiously, and they ever shame all human competition as much as the holy and harmless and undefiled Son of Man is above all comparison with the best of the generation of his servants. Yet if this example be pleaded, we must remark that we find none of the sea-terms from the Lake of Genesaret embalmed in the amber of our Lord's discourses. The truth is, the difficulty is seldom in making men apprehend the *nature* of Christ's doctrine: it is to force their minds to dwell upon its everlasting *sanctions*. These are not to be brought into view by reminding us that we are gipsies or barge-men or miners—but by naming us all in one word—the most intelligible in the language—sinners;—by uttering one sentence "the wages of sin is death,"—by

putting forth one command, "flee from the wrath to come," and by naming Jesus Christ, "God manifest in the flesh"—"Prince" "Saviour," "Redeemer," "Advocate," "Intercessor" and Eternal "Judge."

These observations may seem to be a little wide of our text, since Mr. Irving proposes a higher range "of pulpit theology and pulpit exhortation;" and yet their bearing is most decidedly against the full swing of the system inculcated. If we disprove the necessity and advantage of it in the extreme case—all other cases are yielded by parity of reasoning, or surrendered as soldiers whose officers have capitulated. If sailors who have little pliancy of mind, are not aided by these human helps, much less are the men of highly cultivated and accomplished intellect to be brought to the knowledge of the truth, and to saving conversion, by the "imaginative," or "political," or "legal," or "medical" reasoning, which we can employ. If, when we are preaching to the sailor, the continued use of sea imagery is more likely to set his mind loose upon the four winds from the recollection of former 'scapes, than to bind him in fast, conscientious attention;—as likely is it that we set our more cultivated hearers to ranging over the fields of vanity, when we remind them continually that we have soiled our minds in the turbid streams of Shakspeare's genius, or can almost apologize for Burns' immoralities, (see page 156.) or know all the fens and fastnesses in which Scottish fable entrenches itself. We may have auditors upon these terms; but we shall teach them only what they know already, and we symbolize with them in mind, on condition that they symbolize with us in our churches, in body.

Here, to use a phrase of Mr. Irving's, we say, "Mistake us not; for we steer in a narrow, very narrow channel, with rocks of popular prejudice on every side."—Our argument is only for the very sparing

use of these things publicly, and the sparing study of them privately, not for their entire exclusion. But, for the simple reason that religion is not intended to teach us poetry, or state policy, or jurisprudence, or medicine; we hold that a certain divorcement from it, of the several spheres of knowledge, is necessary, and that it gains little by laying aside its own simplicity, to seek access to the hearts of professional men through the medium of a technical and borrowed phraseology. The appeal of the gospel is to no man professionally, nor is his opposition professional, however it may be modified by such a bias.

We must not now be suspected of pleading their cause who would wrap up theology in a scholastic dress, and make their web of discourse out of the well-used threads of the invaluable Westminster Confession of Faith—this is an error worse the other way—we would have the preacher, where he may, come out of the covert of set phrases, and talk like an impassioned man, whose honest zeal and creative conceptions cannot endure to lag on till his memory pick up and articulate his sentences. We think the Essay of Foster wisely guarded, and inculcating a practice highly important; but we would have every thing in its place and season. The christian orator may imitate St. Paul, and attract the good feeling of his audience by a quotation from a heathen poet; but it is best done in his exordium, and he must never give such an example of bad taste and bathos, as we proceed to cite—in which it is difficult to conceive how any man, whose mind has become fully impregnated and imbathed with the truths delightfully enforced in the beginning, could, in the same breath, hunt after Tully, and a worn-out quotation from Akenside, and almost canonize a murderer and suicide.

And here we make a pause, to cast a look back upon the progress which we have made in delineating the constitution

under which the world is placed. After shewing its many passing excellencies in the last discourse, we found ourselves hemmed in with a consciousness of transgression from which no source of reason was able to discover an escape. This circumstance of impeding guilt not only hath the Lord Jesus cast down, and made enlargement to our feet, but he hath, as it were, superinduced upon the institute of law an institute of power to keep the law. He hath presented a mass of truth in his Gospel concerning both himself and ourselves, which puts metal and temper into the mind for coping with the extreme positions of the law; and this new competency he hath given us by fair, natural means, addressing to us honest and honourable inducements from this world and the world to come. He hath not, like the reasoners exposed in the beginning of this discourse, endeavouring to degrade the sublime elevations of the law; which work enthusiasm upon the heart, as the heaven-piercing peaks of a mountainous country work enthusiasm upon the imagination: neither hath he deposed conscience from the post of observation to replace her with some less lynx-eyed guardian, but on the contrary, by the unction of his Spirit he cleanseth her eye and maketh it more eagle-piercing. But he hath clothed the law in performance, and stood up its practical interpreter, not to the ear but to the eye, to the heart, and to every sympathy whereof the heart is the sacred seat. It comes now to us sanctioned by our dearest friend, our noblest kinsman the Son of God and the Son of man; teaching by example, and working by the desire to be like him whom we love. Its accusations for past sins which overloaded memory and overclouded hope, and with joylessness sickened all present activity, he hath scattered and dissolved. The soul is delivered from the valley of the shadow of death, from a fearful pit and from the miry clay: her feet are set upon a rock, and a new song is put into her mouth. Having made us free men, joyful free men, he layeth siege to us by every sweet and noble suit. He putteth on human charities as a raiment, and godly graces as a vesture. Thus arrayed, he comes with honourable language, addressing us as friends and brothers. Then he unsealeth high overtures, setting before us enlargement from ignominious fallen nature, into the glorious liberty of the sons of God—refinement of our gross impurity, into the image of God created in righteousness and true holiness. Oh! it is a noble music which he maketh to the soul of man: sweet as the breathing sonnet of lovers, and spirit-stirring as the minstrelsy of glorious war; it rouseth to noble deeds like the Tyrtean song, sung on the eve of

battle to noble Spartan youth; and it rejoiceth the heart of sin-oppressed nature, as the voice of liberty from Tully's lips rejoiceth the senate-house of Rome upon the famous Ides of March, when the god-like Brutus—

———Shook his crimson steel
And bade the father of his country hail.
pp. 138, 139.

From this single quotation our readers will see that this book is much like a work in mosaic—composed of many party-coloured stones—in which black and white sometimes lie quite adjacent—the purpureus pannus is often out of place:—the author's imagination sometimes lights him on to a bog—into which no *very stupid* traveller would have any chance of falling.

But it is time to put our remarks into order; and we shall show that whatever censure we may bestow upon the volume, our estimate of the author's genius is high, and that we readily pronounce his orations and argument deserving of much study and of great, if not unbounded admiration. We should not put in so many 'bating clauses, if we did not deprecate the imitation of Mr. Irving, by multitudes, who can never have any pretension to his genius, his general knowledge, and his learned and polite audience.

The book commences with four orations for the oracles of God, to which we shall, in the present number, confine our attention; leaving the argument for judgment to come, for subsequent consideration. The subject of the orations is divided into the three topics—the preparation for consulting the oracles of God; the manner of consulting the oracles of God, and the obeying the oracles of God. The first naturally treated of is “the *preparation for the announcement*,” in which the author develops his subject as follows.

When God uttereth his voice, says the Psalmist, coals of fire are kindled; the hills melt down like wax, the earth quakes, and deep proclaims it unto hollow deep. This same voice, which the stubborn elements cannot withstand, the children of Israel having heard but once, prayed that

it might not be spoken to them any more. These sensible images of the Creator have now vanished, and we are left alone, in the deep recesses of the meditative mind, to discern his comings forth. No trump of heaven now speaketh in the world's ear. No angelic conveyancer of Heaven's will taketh shape from the vacant air, and, having done his errand, retireth into his airy habitation. No human messenger putteth forth his miraculous hand to heal Nature's immedicable wounds, winning for his words a silent and astonished audience. Majesty and might no longer precede the oracles of Heaven. They lie silent and unobtrusive, wrapped up in their little compass—one volume, amongst many, innocently handed to and fro, having no distinction but that in which our mustered thoughts are enabled to invest them. The want of solemn preparation and circumstantial pomp, the imagination of the mind hath now to supply. The presence of the Deity, and the authority of his voice, our thoughtful spirits must discern. Conscience must supply the terrors that were wont to go before him; and the brightness of his coming, which the sense can no longer behold, the heart, ravished with his word, must feel.

For this solemn vocation of all her powers, to do her Maker honour and give him welcome, it is, at the very least, necessary that the soul stand absolved from every call. Every foreign influence or authority, arising out of the world, or the things of the world, should be burst when about to stand before the Fountain of all authority. Every argument, every invention, every opinion of man forgot, when about to approach to the Father and oracle of all intelligence. And as subjects, when their prince honours them with invitations, are held disengaged, though pre-occupied with a thousand appointments—so, upon an audience fixed and about to be holden with the King of kings, it well becomes the honoured mortal to break loose from all thralldom of men and things, and be arrayed in liberty of thought and action, to drink in the rivers of his pleasure, and to perform the commissions of his lips.

Now far otherwise it hath appeared to us, that Christians, as well as worldly men, come to this most august occupation of listening to the word of God, pre-occupied and prepossessed, inclining to it a partial ear, a straitened understanding, and a disaffected will.

The Christian public are prone to preoccupy themselves with the admiration of those opinions by which they stand distinguished as a church or sect from other Christians; and, instead of being quite unfettered to receive the whole council of the divinity, they are prepared to welcome

it, no farther than as it bears upon and stands with opinions which they already favour. To this prejudgment the early use of catechisms mainly contributes, which, however serviceable in their place, have the disadvantage of presenting the truth in a form altogether different from what it occupies in the Word itself. In the one it is presented to the intellect chiefly, (and in our catechism to an intellect of a very subtle order;) in the other it is presented more frequently to the heart, to the affections, to the imitation, to the fancy, and to all the faculties of the soul. In early youth, which is so applied to with those compilations, an association takes place between religion and intellect, and a divorcement of religion from the other powers of the inner man. This derangement, judging from observation and experience, it is exceeding difficult to put to rights in after life; and so it comes to pass, that, in listening to the oracles of religion, the intellect is chiefly awake, and the better parts of the message—those which address the heart and its affections, those which dilate and enlarge our imaginations of the Godhead, and those which speak to the various sympathies of our nature—we are, by the injudicious use of these narrow epitomes, disqualified to receive.

In the train of these comes Controversy, with his rough voice and unmeek aspect, to disqualify the soul for a full and fair audience of its Maker's word. The points of the faith we have been called on to defend, or which are reputable with our party, assume in our esteem an importance disproportionate to their importance in the Word, which we come to relish chiefly when it goes to sustain them, and the Bible is hunted for arguments and texts of controversy, which are treasured up for future service. The solemn stillness which the soul should hold before his Maker, so favourable to meditation and wrapt communion with the throne of God, is destroyed at every turn, by suggestion of what is orthodox and evangelical—where all is orthodox and evangelical; the spirit of such readers becomes lean, being fed with abstract truths and formal propositions; their temper uncongenial, being ever disturbed with controversial suggestions; their prayers undevout recitals of their opinions; their discourse technical announcements of their faith. Intellect, cold intellect, hath the sway over heaven-ward devotion and holy fervours. Man, contentious man, hath the attention which the unsearchable God should undivided have; and the fine full harmony of Heaven's melodious voice, which, heard apart, were sufficient to lap the soul in ecstasies unspeakable, is jarred and interfered with; and the heavenly spell is broken

by the recurring conceits, sophisms, and passions of men. Now truly, an utter degradation it is of the Godhead to have his word in league with that of any man, or any council of men. What matter to me whether the Pope, or any work of any mind be exalted to the equality of God? If any helps are to be imposed for the understanding, or safe-guarding, or sustaining of the word, why not the help of statues and pictures for my devotion? Therefore, while the warm fancies of the Southern have given their idolatry to the ideal forms of noble art—let us Northerners beware we give not our idolatry to the cold and coarse abstractions of human intellect.”—pp.17—20.

In his endeavour to procure for the oracles in whose favour he is pleading solemn and unconstrained audience, we think Mr. Irving has run into an unjust and unmeasured censure of the usual mode of conveying christian knowledge into the minds of the young. So sacred and difficult a subject should be touched delicately: whether we can do without these “abstractions of the human intellect”—whether youth can be trained up in christian doctrine without catechisms, would seem to be decided by universal experience. It has ever been the labour of the christian church to instruct the young—to scatter the seed upon the soil, yet in the fallowness of spring-time. And the wisest and most conscientious men have supposed that as it is impossible to find in any one portion of the divine volume, an exact summary of the contents of all its parts,—its doctrine should be set forth in some such form as may best fit the capacity of learners; and that it is no error in education, to lay up in the stores of memory what the daily improving judgment cannot yet appreciate. We doubt not that there has been an error of the kind which Mr. Irving indicates—yet to point out an error in the use of catechisms is not to prove their inutility. We rejoice in the increasing prevalence of Bible instruction, in which the truth is brought to the mind in its original simplicity and beauty, and embodied in the example of the Son of

Man.—But we would not therefore have the good habit of the catechism disused. If system and method be found expedient for learners in every science, and of every age, we see no reason for their exclusion from the nursery : and we are not without apprehension that the very prevalence of sabbath schools and scripture recitation at the present day, by inducing parents to rely too much upon them and to think themselves absolved from faithful, domestic catechetical instruction, may have an effect to leave the minds of the rising generation stored with a confused mass of religious sentiments, rather than furnished with a well arranged system of divine truth. But without fully discussing the subject here, we merely add that, if the present is an age of improvement, it is also an age of innovation, and there may be danger of our too lightly laying aside some of the most sacred usages of former days. The kind of instruction objected to by Mr. Irving derives the best argument of its utility from the thorough scriptural views and holy lives of many great men whose praise is in the churches.

We feel ourselves obliged to say so much in defence of the ancient order of things—yet since Mr. Irving's youth and our own have been trained up in the same catechism, we regard his hint as very valuable. It is an excellent rule in practical life to attend to what our enemies report against us, as it is most probable that quick-sighted malice will fasten upon the really weak points in our character. Mr. Irving is no enemy to the Westminster confession of faith and catechism ; on the contrary "he is proud to profess such as his church doth acknowledge"—he would have them "to discern heresy, and to preserve in the church a unity of faith :"—we may hear then from him the rebukings and cautions of a friend ; we only object to the tone, manner, and measure.

But we will now suffer Mr. Irving

to speak for himself upon topics in which we quite agree :—

It is a goodly custom, inherited from the hallowed days of Scottish piety, and in our cottages still preserved, though in our cities generally given up, to preface the morning and evening worship of the family with a short invocation of blessing from the Lord. This is in unison with the practice and recommendation of pious men, never to open the Divine Word without a silent invocation of the Divine Spirit. But no address to Heaven is of any virtue, save as it is the expression of certain pious sentiments with which the mind is full and overflowing. Of those sentiments which befit the mind that comes into conference with its Maker, the first and most prominent should be gratitude for his having ever condescended to hold commerce with such wretched and fallen creatures. Gratitude not only expressing itself in proper terms, but possessing the mind with an abiding and over-mastering mood, under which it shall sit impressed the whole duration of the interview. Such an emotion as cannot utter itself in language—though by language it indicate its presence—but keeps us in a devout and adoring frame, while the Lord is uttering his voice. Go, visit a desolate widow, with consolation and help, and fatherhood of her orphan children—do it again and again—and your presence, the sound of your approaching footstep, the soft utterance of your voice, the very mention of your name—shall come to dilate her heart with a fulness which defies her tongue to utter, but speaks by the tokens of a swimming eye, and clasped hands, and fervent ejaculations to Heaven upon your head! No less copious acknowledgment to God, the author of our well-being and the father of our better hopes, ought we to feel when his Word discloseth to us the excesses of his love. Though a veil be now cast over the Majesty which speaks, it is the voice of the Eternal which we hear, coming in soft cadences to win our favor, yet omnipotent as the voice of the thunder, and overpowering as the rushing of many waters. And though the veil of the future intervene between our hand and the promised goods, still are they from His lips, who speaks, and it is done, who commands, and all things stand fast. With no less emotion, therefore, should this book be opened, than if, like him in the Apocalypse, you saw the voice which spake ; or like him in the trance, you were into the third heavens translated, companying and communing with the realities of glory, which eye hath not seen, nor ear heard, nor the heart of man conceived.

something infinitely higher. Duty means a verdict of conscience in its behalf. Now conscience is not an independent power, at the bidding of which the Word abides to be opened, and at its forbidding to continue sealed—but the Word, let conscience bid or forbid, stands forth dressed in its own awful sanctions. “Believe and live”—“Believe not and die.” If conscience have added her voice also, that is another sanction, but a sanction which was not needful to be superadded. When my Maker speaks, I am called to listen by a higher authority than the authority of my own self. I should make sure that it is my Maker who speaks—and for this let every faculty of reason and feeling do its part; but being assured that it is no other than his voice omnipotent, my whole soul must burst forth to give him attendance. There must be no demur for any verdict of any inward principle. Out of duty, out of love, out of adoration, out of joy, out of fear, out of my whole consenting soul, I must obey my Maker’s call. Duty, whose cold and artificial verdict, the God of infinite love is served withal, is a sentiment which the lowest relationships of life are not content with. Servant with master—child with teacher—friend with friend—when it comes to the sentiment of duty, it is near its dissolution; and it never thrives or comes to good but when it rests upon well-trying trust and hearty regard; upon a love to our persons, and a confidence in our worth. And in the ties of nature, to parents, to children, to brethren, to husband and wife, there to be listened to out of cold constraint of duty argues nature gone well nigh dead. There is a prompter consent, a deep sympathy of love, an overstepping of all the limits of duty, a going even unto the death, which hardly satisfies the soul of such affection. What then shall we say of that closest of all relations—creature to Creator—which hath in it the germ of every other: the parental, for he formed us; the patronal, for he hath upheld us; the friendly, for in all our straits he hath befriended us; the loyal, for our safety is in his royal hand; and, which addeth the attachment to very self, “for we are ourselves his workmanship!” To bind this tie, nothing will suffice but strong and stubborn necessity. Duty, in truth, is the very lowest conception of it—privilege is a higher—honour a higher, happiness and delight a higher still. But duty may be suspended by more pressing duty—privilege may be foregone and honour forgot, and the sense of happiness grow dull; but this of listening to His voice who plants the sense of duty, bestows privilege, honour and happiness, and our every other faculty, is before all these, and is equalled by nothing but the stubbornest necessity. We should hear

His voice as the sun and stars do in their courses, as the restful element of earth doth in its settled habitation. His voice is our law, which it is sacrilege, worse than rebellion, worse than parental rebellion, to disobey. He keeps the bands of our being together. His voice is the charter of our existence, which being disobeyed, we should run to annihilation, as our great father would have done, had not God in mercy given us a second chance, by erecting the platform of our being upon the new condition of probation, different from that of all known existencies. Was it ever heard that the sun stopped in his path, but it was God that commanded? Was it ever heard that the sea forgot her instability, and stood apart in walled steadfastness, but it was God that commanded? Or that fire forgot to consume, but at the voice of God? Even so man should seek his Maker’s word, as he loveth his well-being, or, like the unfallen creatures of God, as he loveth his very being—and labour in his obedience, without knowing or wishing to know aught beyond.

Necessity, therefore, I say, strong and eternal necessity is that, which joins the link between the creature and the Creator, and makes man incumbent to the voice of God. To read the Word is no ordinary duty, but the mother of all duty, enlightening the eyes and converting the soul, and creating that very conscience to which we would subject it. We take our meat not by duty—the body must go down to dust without it—therefore we persevere because we love to exist. So also the word of God is the bread of life, the root of all spiritual action, without which the soul will go down, if not to instant annihilation, to the wretched abyss of spiritual and eternal death. But while we insist that the Scriptures should be perused out of the sense, not of an incumbency, but of a strong necessity, as being the issued orders of Him who upholdeth all things—we except against any idea of painfulness or force. We say necessity, to indicate the strength of the obligation, not its disagreeableness. But, in truth, there is no such feeling, but the very opposite, attached to every necessity of the Lord’s appointing. Light is pleasant to the eyes, though the necessary element of vision. Food is pleasant to the body, though the staple necessary of life. Air is refreshing to the frame, though the necessary element of the breathing spirit. What so refreshing as the necessary of water to all animated existence? Sleep is the very balm of life to all creatures under the sun. Motion is from infancy to feeblest age the most recreating of things, save rest after motion. Every necessary instinct for preserving or continuing our existence, hath in it a pleasure, when indulged in moderation

and the pain which attends excess is the sentinel in the way of danger, and, like the sentinel's voice, upon the brink of ruin should be considered as the pleasantest of all, though withdrawing us from the fondest pursuit. In like manner attendance on God's law, though necessary to the soul as wine and milk to the body, will be found equally refreshing: though necessary as light to the eyes, will be found equally cheerful: though necessary as rest to weary limbs, will be found equally refreshing to our spiritual strength.

A duty, which is at all times a duty, is a necessity, and this listening to the voice of God can at no time be dispensed with, and therefore is a stark necessity. The life of the soul can at no time proceed, without the present sense and obedience of its Maker's government. His law must be present and keep concert with our most inward thoughts; from which, as we can never dissolve connection, so ought we never to dissolve connection with the regulating voice of God. In all our rising emotions; in all our purposes conceiving; in all our thoughtful debates, holden upon the propriety of things; in all the secret councils of the bosom—the law of God should be consentaneous with the law of Nature, or rather should be umpire of the council, seeing Nature and Nature's laws have receded from the will of God, and become blinded to the best interests of our spiritual state. The world is apt to look only to the executive part of conduct—to the outward actions, which come forth from behind the curtains of deliberative thought; and as these have stated seasons, and are not constantly recurring, it hath come to pass, that the Word of God is read and entertained, chiefly for the visible parts of life; being used as a sort of elbow monitor to guard our conduct from offence, rather than a universal law to impregnate all the sources of thought and action. My brethren, doth the hand ever forget its cunning, or the tongue its many forms of speech, or the soul its various states of feeling and passion? Is there an interval, in the wakeful day, when the mind ceases to be in fluctuating motion, and is bound in rest like the frozen lake? I do not ask, is it always vexed like the troubled sea—but doth it ever rest from emotion, and remain steadfast like the solid land? Doth not thought succeed thought, impression impression, recollection recollection, in a ceaseless and endless round? And, before this pleasant agitation of vital consciousness can compose itself to rest, the eye must be sealed to light, and the ear stopped to hearing, and the body become dead to feeling, and the powers of thought and action, done out, surrender themselves to repose. Nay, even then, under the death-like desertion of all her facul-

ties, and the oppressive weight of sleep, the mind in her remoter chambers keeps up a fantastical disport of mimic life, as if loath for an instant to forego the pleasure she hath in conscious being. Seeing, then, not even the sleep-locked avenues of sense, nor the worn-out powers of thought and action, nor slumber's soft embrace, can so lull the soul that she should for a while forget her cogitations, and join herself to dark oblivion; seeing that she keeps up the livelong day a busy play of thought, feeling, and action, and during the night keeps vigils in her mysterious chambers, fighting with the powers of oblivion and inertness a battle for existence—how should she be able for any instant to do without the presence and operations of her Creator's laws—from which being at any instant exempted, she is a god unto herself, or the world is her god? From their authority to be detached, however brief a season, is for that season to be under foreign control, and rebellious to the Being of whom her faculties are holden, and by whom her powers of life are upheld.—His laws should be present in our inward parts, yea, hidden in our hearts, that we offend him not. They should be familiar as the very consciousness of life. Into the belief being received, they should pass into the memory, grow incorporate with the hidden sources of nature; until the array of our purposes and actions learn to display itself under the banners of the Supreme; until instinct, blind instinct himself, have his eye opened and purged by the light of Heaven and come forth submissive to Heaven's voice!—pp. 33—36.

In the third oration upon obeying the oracles of God, this eloquent preacher meets and disposes of a current objection in the following effectual manner:—

There prevails universally against divine institutions not only a strong reluctance, but also a delusive prejudice that they are an invasion upon the liberty of man's estate. The question is conceived to be, whether we shall be at our own liberty, or at the disposal of God—a question between freedom and compulsion. This prejudice we shall first expose, and bring the fair statement of the question before you. Then we shall account for the reluctance which we feel to the law of God when we enter into its obedience. Then set before you the fatal result of persisting against it; and close this oration by contesting it with your demurs and oppositions.

The portion of truth which one can for himself examine is so mere a scantling of what is needful for the service of his life and has in it such instability when not under the helm of authority, human or di-

Far and foreign from such an opened and awakened bosom is that cold and formal hand which is generally laid upon the sacred volume; that unfeeling and unimpressive tone with which its accents are pronounced; and that listless and incurious ear into which its blessed sounds are received. How can you, thus unimpassioned, hold communion with themes in which every thing awful, vital and endearing, do meet together! Why is not curiosity, curiosity ever hungry, on edge to know the doings and intentions of Jehovah King of Kings? Why is not interest, interest ever awake, on tiptoe to hear the future destiny of itself? Why is not the heart that panteth over the world after love and friendship, overpowered with the full tide of the divine acts and expressions of love? Where is nature gone, when she is not moved with the tender mercy of Christ? Methinks the affections of men are fallen into the yellow leaf. Of your poets which charm the world's ear, who is he that indicteth a song unto his God? Some will tune their hearts to sensual pleasures, and by the enchantment of their genius well nigh commend their unholy themes to the imagination of saints. Others, to the high and noble sentiments of the heart, will sing of domestic joys and happy unions, casting around sorrow the radiancy of virtue, and bodying forth, in undying forms, the short-lived visions of joy! Others have enrolled themselves the high priests of mute Nature's charms, enchanting her echoes with their minstrelsy, and peopling her solitudes with the bright creatures of their fancy. But when, since the days of the blind master of English song, hath any poured forth a lay worthy of the Christian theme? Nor in philosophy, "the palace of the soul," have men been more mindful of their Maker. The flowers of the garden and the herbs of the field have their unwearied devotees, crossing the ocean, wayfaring in the desert, and making devout pilgrimages to every region of Nature, for offerings to their patron muse. The rocks, from their residences among the clouds to their deep rests in the dark bowels of the earth, have a most bold and venturous priesthood; who see in their rough and flinty faces a more delectable image to adore, than in the revealed countenance of God. And the political welfare of the world is a very Moloch, who can at any time command his hecatomb of human victims. But the revealed sapience of God, to which the harp of David and the prophetic lyre of Isaiah were strung, the prudence of God which the wisest of men coveted after, preferring it to every gift which Heaven could confer—and the eternal Intelligence himself, in human form, and the unction of the Holy One which abideth,—these the

common heart of man hath forsaken, and refused to be charmed withal.

I testify, that there ascendeth not from earth, a Hosannah of her children to bear witness in the ear of the upper regions to the wonderful manifestations of her God! From a few scattered hamlets, in a small portion of her wide territory, a small voice ascendeth, like the voice of one crying in the wilderness. But to the service of our general Preserver there is no concourse, from Dan unto Beersheba, of our people; the greater part of whom, after two thousand years of apostolic commission, know not the testimonies of our God; and the multitude of those who do, reject or despise them!

But, to return from this lamentation, which, may God hear, who doth not regard the cries of his afflicted people! With the full sense of obligation to the Giver, combine a humble sense of your own incapacity to value and to use the gift of his Oracles. Having no taste whatever for the mean estimates which are made, and the coarse invectives that are vented against human nature, which, though true in the main, are often in the manner so unfeeling and triumphant, as to reveal hot zeal, rather than tender and deep sorrow, we will not give in to this popular strain. And yet it is a truth, by experience revealed, that though there be in man most noble faculties, and a nature restless after the knowledge and truth of things—there are, towards God and his revealed will, an indisposition and a regardlessness which the most tender and enlightened consciences are the most ready to acknowledge. Of our emancipated youth, who bound after the knowledge of the visible works of God, and the gratification of the various instincts of nature, how few betake themselves at all, how few absorb themselves with the study and obedience of the word of God! And when, by God's visitation, we address ourselves to the task, how slow is our progress, and how imperfect our performance! It is most true that Nature is unwilling to the subject of the Scriptures. The soul is previously possessed with adverse interests; the world hath laid an embargo upon her faculties, and monopolized them to herself; old Habit hath perhaps added his almost incurable callousness; and the enemy of God and man is skilful to defend what he hath already won. So circumstanced, and every man is so circumstanced, we come to the audience of the word of God, and listen in worse tune than a wanton to a sermon, or a hardened knave to a judicial address. Our understanding is prepossessed with a thousand idols, either of the world religious or irreligious—which corrupt the reading of the word into a straining of the text to their service; and when

it will not strain, cause it to be skimmed, and perhaps despised, or hated. Such a thing as a free and unlimited reception of all the parts of Scripture into the mind, is a thing most rare to be met with, and when met with, will be found the result of many a sore submission of Nature's opinions, as well as of Nature's likings.—pp. 21—24.

The exordium of the second oration, which is on the manner of consulting the oracles of God, is in these words :

God, being ever willing and ever ready to second and succeed his Word, and having a most longing anxiety for the recovery of all men; when his Word fails of converting the soul (as it doth too often,) that failure cannot be due to any omission upon his part, but to some omission or transgression upon ours. If any one, however, incline to refer the failure to a want of willingness, or a withholding of power, upon the part of God, whereof it is not given unto man to discover or remove the cause—then in this his opinion, such a one must needs remain beyond the reach of help. If he thinks that, notwithstanding of revelation, we are yet in the dark as to the putting forth of divine power—that in a sinner's conversion there is an element still undisclosed—that the information delivered in the Scriptures is not enough, and the means there prescribed not adequate, and the divine blessing there promised not to be surely calculated on; but that over and beyond all, there is something to be tarried for—then, for one so opinioned, there is nothing but to tarry. For, except by what is revealed how are the councils of the Eternal known? and if revelation do not discover the way in which God may assuredly be found, what mortal or immortal can?—and if there be a gap between our present habitations and the Holiest of all, who can fill it up? and if one possessed of all God's revelations do still hold himself unaccomplished for the finding of God, who in heaven or earth can help him?—and, in short, if employing God's revelation as God himself directs it to be employed, and in the spirit proper to each taking every measure therein appointed, we may nevertheless be remote from success, and nothing sure of our aim, then, what less shall we say, but that this book, the light and hope of a fallen world, is an idle meteor which mocks pursuit, and may be left to seek its way back into the hiding place of the Almighty's council, from which it hath come forth to man in vain!

But if, upon the other hand, any one believe that God's favour cometh not at random, nor by a way unknown, but may be calculated on in the way that God him-

self hath revealed it to proceed, and doth distil like the dew falling unseen, and rest upon every one who longeth after it, any who believes that our backward state cometh not of any darkness in the Word, or abstinence in the spirit of God, but of our own withdrawing from the light and fighting against the truth—who giveth to God thankfulness and praise, taking to himself all the blame—then, with such a one, we are happy, we can freely discourse, and, by God's blessing, we hope to help him onward in the way everlasting.

Yet, for the sake of disabusing the others who stand looking for a dawning they know not whence nor when, let me interrogate any Christian, how he won his way from former darkness to present light? Not by knowledge alone of what the Word contains. True. By what then? by earnest prayer. But what taught him, what encouraged him to pray? Was it not certain revelations in the Word? Not by confidence in his knowledge or his strength, but by distrust of both. True. But what taught him to distrust himself? Was it not certain revelations in the Word? Not by bold and urgent endeavours of his own, but by humble endeavours rested upon hope of heavenly aid. True. But what taught him to bridle his impetuosity and expect superior aid? Was it not certain revelations in the Word? And, to sum up all, how doth that Christian know, save by the image of righteousness revealed in the Word, that he is not yet in the bondage of his sins, but standeth sure in the liberty of Christ? Why then, in the name of plain and honest dealing, will you hesitate to acknowledge and asseverate for the behoof of lingering and mistrustful men, that in God's revelations, rightly used, there is a reservoir of knowledge and direction, ample enough to feed the famished spirit of the world, whence every sinner may derive to himself a satisfying stream to refresh his present faintness, and to follow his footsteps through the tedious wilderness of life.—pp. 29, 30.

In the following quotation, Mr. Irving sets the duty of consulting the oracles of God in a new and most interesting point of view.

Against these two methods of communing with the word of God, whereof the one springs from the religious timidity of the world, the other from the religious timidity of Christians; the one a penance, the other a weakness; we have little fear of carrying your judgments: but you will be alarmed when we carry our censure against the common spirit, of dealing with it as a duty. Not but that it is a duty to peruse the word of God, but that it is

something infinitely higher. Duty means a verdict of conscience in its behalf. Now conscience is not an independent power, at the bidding of which the Word abides to be opened, and at its forbidding to continue sealed—but the Word, let conscience bid or forbid, stands forth dressed in its own awful sanctions. “Believe and live”—“Believe not and die.” If conscience have added her voice also, that is another sanction, but a sanction which was not needful to be superadded. When my Maker speaks, I am called to listen by a higher authority than the authority of my own self. I should make sure that it is my Maker who speaks—and for this let every faculty of reason and feeling do its part; but being assured that it is no other than his voice omnipotent, my whole soul must burst forth to give him attendance. There must be no demur for any verdict of any inward principle. Out of duty, out of love, out of adoration, out of joy, out of fear, out of my whole consenting soul, I must obey my Maker's call. Duty, whose cold and artificial verdict, the God of infinite love is served withal, is a sentiment which the lowest relationships of life are not content with. Servant with master—child with teacher—friend with friend—when it comes to the sentiment of duty, it is near its dissolution; and it never thrives or comes to good but when it rests upon well-trying trust and hearty regard; upon a love to our persons, and a confidence in our worth. And in the ties of nature, to parents, to children, to brethren, to husband and wife, there to be listened to out of cold constraint of duty argues nature gone well nigh dead. There is a prompter consent, a deep sympathy of love, an overstepping of all the limits of duty, a going even unto the death, which hardly satisfies the soul of such affection. What then shall we say of that closest of all relations—creature to Creator—which hath in it the germ of every other: the parental, for he formed us; the patronal, for he hath upheld us; the friendly, for in all our straits he hath befriended us; the loyal, for our safety is in his royal hand; and, which addeth the attachment to very self, “for we are ourselves his workmanship!” To bind this tie, nothing will suffice but strong and stubborn necessity. Duty, in truth, is the very lowest conception of it—privilege is a higher—honour a higher, happiness and delight a higher still. But duty may be suspended by more pressing duty—privilege may be foregone and honour forgot, and the sense of happiness grow dull; but this of listening to His voice who plants the sense of duty, bestows privilege, honour and happiness, and our every other faculty, is before all these, and is equalled by nothing but the stubbornest necessity. We should hear

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The portion of truth which one can for himself examine is so mere a scantling of what is needful for the service of his life and has in it such instability when not under the helm of authority, human or di-

vine, that men have found it necessary to lay up and patronize a store of common truth, out of which each man may be furnished ready to hand when he comes to need it, without the trouble of discovering for himself. This common store consists of the customs established, the opinions popular, the laws instituted, the private duties expected, and the manners approved. These are a grand legacy transmitted from successive generations, the accumulated wealth of the wit and wisdom of our fathers—in which to become conversant we are for nearly a third of our life regarded as under age, wards of our parents, and incompetent in great matters to act for ourselves. If we set any of these traditions aside, following our own inventions or giving scope to our personal freedom, we are eyed with suspicion or punished as defaulters, and, in capital matters, banished from good society, from our native land, and from life itself. Thus it fares with human kind; they are knit generation to generation. Our fathers bind us, and we shall bind our children. No man is free. All men are constrained by an authority over which they have no control, and are in their turn controlling others who have yet to be.

Let no man, therefore, in the pride of his heart, revolt from the traditions of God as an imposition upon the freedom of his estate. If the wisdom of God take no hand in the ordination of our life, then the wisdom of our fathers will do it all. But for us we shall be the same governed and shackled creatures as before. We may change the place of our residence for a country where God's traditions are unknown, and thereby change the degree or form of the bondage, but the necessity of it for peace and enjoyment will still remain. We may change our sphere in life to one where God's traditions are trampled under foot, and find a momentary release, but soon the habits of our new condition will become as peremptory as those of the old.—In truth, there is no deliverance. Society is beforehand with us; and along with its beautiful fields and happy inventions and manifold conditions of comfort, hands down to us as the price of these a thousand laws and restraints upon the freedom of our conduct.

Such being the hereditary bondage of all ages and of all nations, those are the happiest who have had the wisest and most virtuous ancestors, to derive to them only wholesome restraints upon the uncertainty of individual judgment and the waywardness of individual will;—those being the most blessed of all who have been favored with laws and institutions from the perfection of wisdom which is in Him who knows the bounds of man's capacity, and the limits within which his

happiness and honor reside. For the wisest men being little acquainted with the secret workings of their own heart, whose mysterious organization is deep seated beyond our observation, are still less able to comprehend another's nature, so as to prescribe with infallible certainty for its government. The best they can do is to point out some palpable errors to be avoided, some gross delinquencies to be shunned, some common rights to be revered, some noble actions to be honored, some base ones to be disgraced. They can buoy some few of the shoals and rocks of life, but the tides and currents which pervade it, are beyond their management. They can construct ports and havens for us to touch at, but the manning, and equipping, and propelling the vessel, is with God alone. He who gave the soul her powers, and to all his works their properties, can alone sweetly accommodate them with ordinances.—The best attempts of lawgivers are but bungling artifices for compassing coarse designs, aiming at the security of some visible and external good, and that attaining not without great waste of private liberty and happiness; whereas God, being perfectly acquainted with our most inward principles, and with all the shortest and safest ways to happiness, can, with no more effort than is necessary, carry us through all the departments and degrees of excellence. He therefore is the only fit lawgiver; His statutes the only liberty; all other obedience being an acquiescence in that of whose perfect rectitude we are nothing sure, has in it a servility,—but this is honor, this is exaltation to fulfil all our powers for the purposes for which they were given, and after the rules of Him who gave them.

The question therefore, of a religious or an irreligious life, when thus opened up, no longer shows itself to be a question of liberty or of compulsion, but of one kind of authority against another. There are two competitors for our service, God and the world; and the question is, which will we obey. Will we yield to the sovereignty of the various laws and customs which, upon coming to man's estate, we find established, time-serving what has in it no wit but the wisdom of man, and no stability but the power of man, and which we had no say whatever in constructing, and which accommodates itself but ill to our conditions; or will we yield to the sovereignty of those institutes which have in them no seed of change, softly framed to sway the heart, and to insinuate into all its corners the harmony and peace of heaven, which supply the deficiencies of our wisdom, and stay the swervings of our life, and conduct us at length to the unchangeable happiness and honor of the life to come.

And yet, though the question when thus accurately stated stands beyond all reasonable doubt, and leaves us without excuse in preferring human authority to divine, such is the antipathy and resistance of human nature to God, that his statutes which rejoice the heart are obstinately withstood, while to the ordinances and customs of men we willingly yield our necks. There be multitudes with whom the voice of the Lord of Hosts hath no sway against the voice of fashion; and the saintly graces of the Spirit of God no chance against the graces of accomplished life. Multitudes with whom the calls of low sensual instinct prevail against the calls of the Almighty to glory and honor. And multitudes to whom life's commonest drudgery is an enjoyment compared with the obedience of a godly custom, or a christian precept.—pp. 44—46.

We merely point out to the censure of his readers, without quoting from page 47, an example of Mr. Irving's loose and exaggerated statements, which, taken separately, might very much endanger his character for orthodoxy. He surely never learned from his bible or catechism, that naturally our "enmity is as strong to the world's institutions as to the institutions of God:" indeed he does not believe that "we grow christians as we grow men;" yet he states so abruptly what he only intends for an illustration, that he would almost lead us to suppose that the chances are equal, that any child shall turn out saint or sinner, according to the discipline to which it is subjected.

From this censure we pass gladly to recite some paragraphs towards the peroration, which are as forceful in their expression, as they are fearful in their pictures, and tremendously momentous in their application.

Obey the Scriptures or you perish. You may despise the honour done you by the Majesty above, you may spurn the sovereignty of Almighty God, you may revolt from creation's universal rule to bow before its Creator, and stand in momentary rebellion against his ordinances; his overtures of mercy you may cast contempt on, and crucify afresh the royal personage who bears them; and you may riot in your licentious liberty for a while, and make game of his indulgence and

long-suffering. But come at length it will, when Revenge shall array herself to go forth, and Anguish shall attend her, and from the wheels of their chariot, ruin and dismay shall shoot far and wide among the enemies of the king, whose desolation shall not tarry, and whose destruction, as the wing of the whirlwind shall be swift—hopeless as the conclusion of eternity and the reversion of doom. Then around the fiery concave of the wasteful pit the clang of grief shall ring, and the flinty heart which repelled tender mercy shall strike its fangs into its proper bosom; and the soft and gentle spirit which dissolved in voluptuous pleasures shall dissolve in weeping sorrows and outbursting lamentations; and the gay glory of time shall depart; and sportful liberty shall be bound for ever in the chain of obdurate necessity. The green earth with all her blooming beauty and bowers of peace shall depart. The morning and evening salutations of kinsmen shall depart, and the ever welcome voice of friendship and the tender whispering of full-hearted affection shall depart, for the sad discord of weeping and wailing and gnashing of teeth. And the tender names of children, and father and mother, and wife and husband, with the communion of domestic love, and mutual affection and the inward touches of natural instinct, which family compact, when uninvaded by discord, wraps thy live-long day into one swell of tender emotion, making earth's lowly scenes worthy of heaven itself—All, all shall pass away; and instead shall come the level lake that burneth, and the solitary dungeon, and the desolate bosom, and the throes, and tossings of horror and hopelessness, and the worm that dieth not, and the fire that is not quenched.

'Tis written, 'tis written, 'tis sealed of heaven, and a few years shall reveal it all. Be assured it is even so to happen to the despisers of holy writ. With this in arrear, what boots liberty, pleasure, enjoyment—all within the hourglass of time, or the round earth's continent, all the sensibilities of life, all the powers of man, all the attractions of woman!

Terror hath sitten enthroned on the brows of tyrants, and made the heart of a nation quake; but upon this peaceful volume there sits a terror to make the mute world stand aghast. Yet not the terror of tyranny neither, but the terror of justice, which abides the scornors of the most High God, and the revilers of his most gracious Son. And is it not just, though terrible, that he who brooked not in heaven one moment's disaffection, but launched the rebel host to hell and bound them evermore in chains of darkness, should also do his sovereign will upon the disaffected of this earth, whom he hath long

endured and pleaded with in vain? We are fallen, 'tis true—we found the world fallen into ungodly customs, 'tis true—here are we full grown and mature in disaffection, most true. And what can we do to repair a ruined world, and regain a lost purity? Nothing—nothing can we do to such a task. But God hath provided for this pass of perplexity; he hath opened a door of reconciliation, and laid forth a store of help, and asks at our hand no impossibilities, only what our condition is equal to, in concert with his freely offered grace.

These topics of terror, it is very much the fashion of the time to turn the ear from, as if it were unmanly to fear pain. Call it manly or unmanly, it is Nature's strongest instinct—the strongest instinct of all animated nature: and to avoid it is the chief impulse of all our actions. Punishment is that which law founds upon, and parental authority in the first instance, and every human institution from which it is painful to be dismembered. Not only is pain not to be inflicted without high cause, or endured without trouble, but not to be looked on without a pang; as ye may judge, when ye see the cold knife of the surgeon enter the patient's flesh, or the heavy wain grind onward to the neck of a fallen child. Despise pain, I wot not what it means. Bodily pain you may despise in a good cause, but let there be no motive, let it be God's simple visitation, spasms of the body for example, then how many give it license, how many send for the physician to stay it? Truly, there is not a man in being whom bodily pain, however slight, if incessant, will not turn to fury or to insensibility—embittering peace, eating out kindness, contracting sympathy, and altogether deforming the inner man. Fits of acute suffering, which are soon to be over, any disease with death in the distance, may be borne; but take away hope, and let there be no visible escape, and he is more than mortal that can endure. A drop of water incessantly falling upon the head, is found to be the most excruciating of all torture, which proveth experimentally the truth of what is said.

Hell, therefore, is not to be despised, like a sick bed, if any of you be so hardy as to despise a sick bed. There are no comforting kindred, no physician's aid, no hope of recovery, no melancholy relief of death, no sustenance of grace. It is no work of earthly torture or execution, with a good cause to suffer in, and a beholding world or posterity to look on, a good conscience to approve, perhaps scornful words to revenge cruel actions, and the constant play of resolution, or study of revenge. It is no struggle of mind against its material envelopments and worldly ills, like stoicism, which was the senti-

ment of virtue nobly downbearing the sense of pain. I cannot render it to fancy, but I can render it to fear. Why may it not be the agony of all diseases the body is susceptible of, with the anguish of all deranged conceptions and disordered feelings, stinging recollections, present remorse, bursting indignations, with nothing but ourselves to burst on, dismal prospects, fearful certainties, fury, folly and despair.

I know it is not only the fashion of the world, but of christians, to despise the preaching of future wo; but the methods of modern schools which are content with one idea for their gospel, and one motive for their activity, we willingly renounce for the broad methods of the scripture, which bring out ever and anon, the recesses of the future to upbraid duty and downbear wickedness, and assail men by their hopes and fears, as often as by their affections, by the authority of God as often as by the constraining love of Christ, by arguments of reason and of interest no less. Therefore, sustained by the frequent example of our Saviour, the most tender-hearted of all beings, and who to man hath shown the most excessive love; we return, and give men to wit, that the despisers of God's law, and of Christ's gospel, shall by no means escape the most rigorous fate. Pain, pain inexorable, tribulation and anguish, shall be their everlasting doom! The smoke of their torments ascendeth forever and ever. One frail thread snapped, and they are down to the bottomless pit. Think of him who had a sword suspended by a hair over his naked neck, while he lay and feasted,—think of yourselves suspended over the pit of perdition by the flimsy thread of life—a thread near worn, weak in a thousand places, ever threatened by the fatal shears which soon shall clip it. You believe the scriptures, then this you believe, which is true as that Christ died to save you from the same.

If you call for a truce to such terrific pictures, then call for mercy against the more terrific realities; but if you be too callous and too careless to call for mercy and ensue repentance, your pastors may give you truce to the pictures, but God will give no abeyance to the realities into which they are dropping evermore, and you shall likewise presently drop, if you repent not.—pp. 50—53.

The last oration, in which the subject of obeying the oracles of God is continued, displays "the good fruit which will accrue to all who search and entertain and obey the scriptures after the manner set forth, under three heads: "the knowledge

obtained; the life of heavenly enterprise begotten; and the eternal reward to be gained." For the discussion of them we refer our readers to the volume itself. Our extracts are so copious that they have the elements of judgment, and may frame their estimate without our aid. Instead of putting the author to the rack, reviewers sometimes enter the confessional themselves, and reveal the secret workings of their mind. This practice touches near upon the confines of modesty, and begets a more impartial verdict from the public. Leaving then the public as umpire, and Mr. Irving at liberty to choose the guise in which he will present his thoughts and reasonings to the world—we confess our regret that in the matter of style, he seems to have studied the pure English of our bible, less than the magniloquent sentences of Milton's prose and the latinized phraseology of Jeremy Taylor. These assumed habits hang less gracefully upon his Scottish figure than they might beseem a Southron's aspect, and are no helps to true pulpit eloquence in either Scot or Saxon. Mr. Irving may have used them till they seem second nature, but it is always *second* nature; and it is with a feeling not far from the vexation with which a buyer of old pictures would trace in his supposed Raphael, the almost tints of the inimitable master, that we fall every now and then upon passages, which, in their ancient and half-comprehended phraseology, call up to our mind passages, the most brilliant and eloquent and *natural* in the language.

We know of nothing more natural as well as eloquent than Bishop Taylor's exordium in his sermon on Christ's advent to judgment: and in Milton, writing as he did when the standards of our tongue were unsettled, we never see aught else but a powerful mind laying hold of the first terms in which to clothe its conceptions. But surely Mr. Irving obtaineth not his *rede* where every wise

man might *wis* to find it: and when he saith there was merry making at the creation among the morning stars, our spirit stirreth us to utter *threnes* that authors—hyena-like—leave not graves undisturbed. We know that he will agree with us that the following sentence of the mighty Milton defines perfection in style. "True eloquence I find to be none but the serious and hearty love of truth; and that whose mind soever, is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words, (by what I can express) like so many nimble and airy servitors trip about him at command, and in well ordered files, as he would wish, fall aptly into their own places." But our author may be likened to a man who has become so expert a fencer that he cannot but throw his arms into one of the positions which the science teaches. Sometimes the force of his thrusts is not abated by this cause—sometimes even a point, and air of originality are thus given to quite ordinary thoughts—but in the main, the effect is not praise-worthy. We may seem to use too much lightness with a book so full of sacred truths, but the combinations are at times very whimsical, and the criticism which the writer has received from the most scurrilous of the periodicals of his own land, viz.—the *Liberal* and *John Bull*—up to the most respectable viz.—the *Christian Observer*—show that all sorts of people think they have a right to put their hands on him. But besides the rules of taste we have a solemn objection to his style. We think that it does not suit the simple, native grandeur of his themes. We regret, if he will dive into "the wells of English undefiled"—that he should not join with his study of the two great masters named, the reading of some more ancient, such as Bishop Jewell, the martyr Bradford and others whose works are enshrined in Fox's acts and monuments.

The analysis of the second part of this book is reserved for the following number—but as we would lay it by now rather as christians than critics—we add the following powerful and pathetic passages from the last oration.

But if you rather prefer the fortune of the brutes that perish, to look upon the light of the sun, and eat the provision of the day, to vegetate like a plant through the stages of life, and, like a plant, to drop where ye grew, and perish from the memory of earth—having done nothing, desired nothing, and expected nothing beyond :— If this you prefer to the other, then have you heard what you lose in the present ; hear now what you lose through eternity :—

You lose God's presence, in which all creation rejoiceth. You lose God's capacity to bless you with his manifold blessings, which the cherubim and seraphim can speak of better than a fallen man. You lose the peace and perfect blessedness of heaven, which from this earth we can hardly catch the vision of. Have you suffered spiritual oppression, and drowning from fleshly appetites?—freedom from this you lose. Have you groaned under the general bondage of the creature, and called for deliverance?—this deliverance you lose. Have you conceived pictures of quiet and peaceful enjoyment, amidst beautiful and refreshing scenes?—the realities of these you lose. Have you felt the ravishment of divine communion, when the conscious soul breathes its raptures, but cannot utter them?—the eternal enjoyment of these you lose. What Adam and Eve enjoyed within the unblemished Paradise of Eden with the presence of God you lose. What Peter and John felt upon the mount of transfiguration, where they would have built tabernacles and remained for ever, you lose. Can you, brethren, think of this world's fare with contentment? If you are wicked, how do your sins find you out, or overhang you with detection. If you are holy, how your desires outrun your performance, and your knowledge your power ; how you fall, are faint, are backsliding, are in darkness, are in doubt, are in dismay. You are not content with this world's fare ; you long after something higher and better ; hence the perpetual cheering of hope, and instigation of ambition, and thirst after novelty, and restlessness to better your condition. When man cometh to wish, to expect to labor or care for nothing higher or better than his present condition, he is supremely miserable. God hath left these witnesses within our

breasts, out of whose mouth to convict us. He will say, "Ye strove after something happier. 'Twas the labor of your life to reach it. I let down heaven's glory to your eager eyes. You put it away ; therefore be it put away from your habitation forever. Oh, ye who labor by toil and trouble to exalt your condition, will ye not exalt it far above the level of thrones or principalities, or any name that is named upon the earth."

Would that, like St. John in the Apocalypse, I had felt, or, like Paul in the trance, I had seen the glories of heaven, that for your sakes I might unfold them. I have spoken of the removal of earthly disasters and embarrassments, which cleave to the lot of the religious in our kind, and to the lot of the wicked in another kind. But the removal of these is nothing. I have spoken of the gratification of all Nature's hungerings and thirstings after truth, knowledge, goodness and happiness. But this is nothing ; these distresses, these desires pertain to a weak and fallen creature. It behoves to speak of the enjoyments and desires of angels—of their fervors, their loves, their communions. But who can speak of them ?

Yet if emblems can assist you, then do you join in your imagination the emblems and pictures of heaven. What is the condition of its people ? That of crowned kings. What is their enjoyment ? That of conquerors triumphant, with palms of victory in their hands. What their haunts ? The green pastures, by the living waters. What their employment ? Losing their spirits in the ecstasies of melody, making music upon their harps to the Lord God Almighty, and to the Lamb forever and ever. For guidance, the Lamb that is in the midst of them shall lead them by rivers of living waters, and wipe away all tears from their eyes. For knowledge, they shall be like unto God, for they shall know even as they are known. For vision and understanding, they shall see face to face, needing no intervention of language or of sign. For ordinances, through which the soul makes imperfect way to her Maker, there is no temple in the city of their habitation, for the Lord God Almighty and the Lamb are the temple thereof. There shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever, nay, the very sense hath its gratifications in the city of God. The building of the wall is of jasper, the city of pure gold, like unto clear glass ; the foundation of the wall garnished with all manner of precious stones. Every one of the twelve gates a pearl. Now what means this wealth of imagery drawn from every storehouse of nature, if it be not that the choic-

est of all which the eye beholds, or the heart is ravished with—that all which makes matter beautiful, and the spirit happy—that all which wealth values itself on, and beauty delights in, with all the scenery which charms the taste, and all the employments which can engage the affections, every thing, in short, shall lend its influence to consummate the felicity of the saints in light.

Oh, what untried forms of happy being, what cycles of revolving bliss, await the just! Conception cannot reach it, nor experience present materials for the picture of its similitude; and, though thus figured out by the choicest emblems, they do no more represent it, than the name of Shepherd does the guardianship of Christ, or the name of Father the love of Almighty God.

Then, brethren, let me persuade you to make much of the volume which contains the password to the city of God, and without which it is hid both from your knowledge and your search. And if in this volume there be one truth more praiseworthy than another, it is this, that Christ hath set open to you the gates of the city, and that he alone is the way by which it is to be reached. He hath gone before to prepare its mansions for your reception, and he will come again to those who look for his appearing. For his sake be ye reconciled to God, that ye may have a right to the tree of life, and enter by the gate into the city.—pp. 64—67.

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Many will think it an unchristian thing to reason thus violently, and many will think it altogether unintelligible; and to ourselves it would feel unseemly, did we not reassure ourselves by looking around. They are ruling and they are ruled, but God's oracles rule them not. They are studying every record of antiquity in their seats of learning, but the record of God and of him whom he hath sent is almost unheeded. They enjoy every

communion of society, of pleasure, of enterprise, this world affords; but little communion with the Father and with his Son Jesus Christ. They carry on commerce with all lands, the bustle and noise of their traffic fill the whole earth; they go to and fro and knowledge is increased,—but how few in the hasting crowd are hasting after the kingdom of God. Meanwhile death sweepeth on with his chilling blast, freezing up the life of generations, catching their spirits unblessed with any preparation of peace, quenching hope and binding destiny for evermore. Their graves are dressed, and their tombs are adorned. But their spirits, where are they? How oft hath this city, where I now write these lamentations over a thoughtless age, been filled and emptied of her people since first she reared her imperial head! How many generations of her revellers have gone to another kind of revelry; how many generations of her gay courtiers to a royal residence where courtier-arts are not; how many generations of her toilsome tradesmen to the place of silence, whither no gain can follow them! How time hath swept over her, age after age, with its consuming wave, swallowing every living thing, and bearing it away unto the shores of eternity! The sight and thought of all which is our assurance, that we have not in the heat of our feelings surpassed the merit of the case. The theme is fitter for an indignant prophet, than an uninspired sinful man.

But the increase is of the Lord. May He honour these thoughts to find a welcome in every breast which weighs them—may He carry these warnings to the conscience of every one whose eye peruseth them. And may his oracles come forth to guide the proceedings of all mankind, that they may dwell together in love and unity, and come at length to the everlasting habitation of his holiness. Amen.—pp. 70, 71.

(To be concluded.)

Literary and Philosophical Intelligence.

It is understood that the Rev. Dr. Lee, of Colebrook, is preparing for publication a small volume of original hymns, designed to accompany a volume of "Revival Sermons," which he proposes to publish.

Proposals have been issued at Philadelphia for republishing the Treatise of Archbishop Potter on Church Government. A writer in the Philadelphia Recorder earnestly recommends this work to the patronage of Episcopalians.

The Trustees of the University of North Carolina have appropriated the sum of \$3000 for the purchase of a philosophical apparatus for that institution, and a similar sum for the increase of the library.

The Petition of the Trustees of the Amherst Collegiate Institution to the Massachusetts Legislature for a charter, has been unsuccessful; the House of Repre-

sentatives having refused to concur with the Senate in granting the petition.

Washington College.—To the enquiries of such as have not distinctly apprehended the object or the necessity of establishing another College in this State, the following document may furnish an official and satisfactory answer.

Address in behalf of the Episcopal College in Connecticut,—

"To the Bishops, Clergy, and Laity of the Church of England.

Brethren,

An occasion has arrived, when the Episcopal Church in the United States once more looks, with filial solicitude, to her parent Church in Great Britain. Planted in the midst of Dissenters from her ministry and worship, and opposed by many prejudices, numerous difficulties have heretofore retarded her progress: yet, fostered originally by the venerable *Society for the Propagation of the Gospel in Foreign Parts*, and prospered by the Divine blessing, she has now attained a respectable rank among the other Reformed Churches in our country. Still, she experiences a formidable obstacle to her advancement, in the necessity of educating her youth in seminaries under the influence and direction of other denominations of Christians.

Within the present year, however, an Episcopal College has received a charter from the legislature of the State of Connecticut, to be called by the name of *Washington College*,* and it is in behalf of this institution, that its trustees now beg leave to address you.

Active and successful exertions in behalf of this institution, are now in operation, among the friends of the Church in this country, for its respectable endowment; but after our best efforts, we shall still need the assistance of her friends in Great Britain; and it is to them especially that we must look, for the supply of books to furnish a library, and for the necessary philosophical apparatus.

We earnestly hope that your aid will enable us to place this Episcopal College upon an equal footing with the other literary institutions among us. You will readily conceive, that no measures could be better calculated to promote the prosperity of the Church in this country, and to oppose an effectual barrier to those spreading errors, which are dividing and destroying the other religious communions.

*It was necessary that some name should be given it in the charter. Should some munificent benefactor to the institution be found, it is intended to honour it with his name.

Between nations, as among individuals, a common religion is a strong bond of union. We beg leave to add that *the best friends which Great Britain has in America, will be found among the members of the Episcopal Church*; and to express our conviction, that every thing which conduces to the extension of this church, will be found to strengthen the bands of relationship and amity which connect the two countries.

Under the influence of these considerations, we have deputed the Rev. *Nathaniel S. Wheaton*, A. M. rector of Christ Church, Hartford, to proceed to England, to solicit your friendly assistance; and we beg leave to commend him to your hospitable reception as a man of piety and worth, and every way worthy of confidence and esteem.

By the Trustees of Washington College,
THOMAS C. BROWNELL, *President,*
and Bishop of the Diocese of Connecticut.
HARRY CROSWELL, *Secretary.*

New-Haven, Conn. August 30, 1823.

It is stated in a London paper, that materials for a new *Life of Columbus*, the discoverer of America, have been for some time collecting by one of his descendants, who has succeeded in discovering a number of public documents hitherto unknown, in the public archives in Spain, which throw a new light on many occurrences relating to the conquest of the New World. Notwithstanding Robertson's great diligence, and the protection he enjoyed, through the medium of the British Embassy in Spain, at the time he wrote his *History of America*, it has been long known that the most important treasures of Simancas were never opened to him.

The Canton of Argow, is perhaps of all the Swiss Cantons, that which enjoys the greatest share of liberty, industry, ease, and general extension of knowledge. This canton has now 312 primary schools, (exclusive of those which exist in manufactories,) four secondary schools or colleges, in the towns of Arau, Brugg, Lensbourg, and Zoffingen; two other schools of the second degree in the Catholic towns of Rheinfeld and Baden; a superior or cantonal school in Arau, in which the history of Argow, read with interest and enthusiasm, excites in the minds of its young citizens the *Amor patriæ*; a normal school for forming teachers; one public, and various private schools for females; and a school for the deaf and dumb. In the town of Arau are three societies for public good, viz. One for *patriotic culture*, divided into sections for the different branches of agricultural and manufacturing industry. One for the assistance of *poor children*, and a *reading*

society, which has also the care of the cantonal library. Four periodical papers are published in the same town. One of them, in German, the *Swiss Messenger*, had, a few years since, more than five thousand subscribers. The inhabitants of Arau, celebrate in the month of August every year, *la Fête de la jeunesse*. The houses and the streets, on this occasion, are ornamented with garlands of verdure and flowers; and after a solemn religious ceremony, and a sermon, the evolutions of the corps of cadets, and various gymnastic exercises take place, in which young people between the age of eight and eighteen, are engaged, presenting a very animated spectacle, and attracting crowds of observers. To this succeeds a banquet in the open air, in which the children of all the schools, instructors, members of the government, and principal inhabitants take a part. These joyful repasts are sometimes followed by the flight of a balloon, or a hymn sung in concert, and the fete is terminated by a rural dance.

Silliman's Journal.

"We have been favoured," says the Christian Observer for October, "by the author, with the loan of a literary curiosity, entitled, 'Divinity; or Discourses on the Being of God, the Divinity of Christ, the Personality of the Holy Ghost, and on the Sacred Trinity; being improved Extracts from a System of Divinity,' by the Rev. W. Davy, A. B., Curate of Lustleigh, Devon. *Printed by himself; fourteen copies only.* 1823. The name of Mr. Davy will be familiar to our literary readers, as the indefatigable author, editor, and printer of the 'System of Divinity,' alluded to in the above title: a massy work of 26 thick volumes, compiled and printed under circumstances which well entitle the writer to a conspicuous place in Mr. D'Israeli's 'Calamities of Authors.' This work, the fruit of a life of labor, ('from the first maturity,' says the author, 'of my reason, 1763, to the present, 1823,') Mr. Davy was anxious to

give to the world, fully expecting that it would not only be extensively purchased and read by individuals, but be "*authoritatively placed* in churches for the benefit of mankind in general." He began with a tolerable subscription list in 1786; but this failing him by desertion, and his pecuniary loss being heavy and himself poor, he resolved to become his own printer. He accordingly constructed a press with his own hands, and purchased a few old types, with which he commenced his protracted task. In 1795, he had completed forty copies of his first volume, all of which, except 14, he distributed to reviewers, public characters, and learned institutions, hoping by this specimen to ensure a large demand for the whole work. Disappointed in his expectation, he recommenced his manual labours, printing, however, only *fourteen* copies of the remaining volumes; because, as he says in the work before us, he was unequal to the purchase of a larger quantity of paper, being in the possession of only £40 per annum, in a ruined and ruinous parsonage house; and, from the paucity of his types and skill, able to take off but one page at a time,—so that, working almost night and day, he would not, up to the present moment, at the age of 80 years, have more than half concluded his undertaking, if a considerable number had been to be struck off. The 26 volumes were completed in 1807; and the volume just printed consists of "improved Extracts" from them. The *getting up* is sufficiently curious; and among other novelties in typography, the author frequently sticks on sundry slips, riders, and codicils, wherever a new thought has occurred after the page was printed off. We recommend to his friends to consider, whether, under all the circumstances of the case, it might not be desirable to procure a liberal subscription-list, for the reprint of the "improved Extracts," to reimburse the worthy and aged author for a fraction of his life's labor."

List of New Publications.

RELIGIOUS.

Notes on the Epistle to the Romans; intended to assist Students in Theology and others, who read the Scriptures in the originals. By Samuel H. Turner, D. D., Professor of Biblical Learning, and Interpreter of Scripture in the General Theological Seminary of the Protestant Episcopal Church. pp. 120.—New-York.—1824.

The Cause of the Greeks. A Sermon preached in St. Andrew's Church, on Sunday, Jan. 18. By the Rev. G. T. Bedell. Philadelphia.

A Survey of the Protestant Missionary Stations throughout the World; carefully prepared on a new plan, from authentic documents. By the Editor of the Christian Herald. New-York, 1824.

The New Jerusalem Church Defended; being a Reply to an attack made upon her Doctrines and Principles, in the Christian Spectator of New-Haven. By M. B. Roche.—pp. 20. 8vo. Philadelphia.

Sermons illustrative of the Influence of a life according to the Commandments, on our idea of the character of the Lord; delivered before the Boston Society of the New-Jerusalem. By Thomas Worcester. Boston. 37½ cents.

A Sermon, preached at Newark, October 22, 1823, before the Synod of New-Jersey, for the benefit of the African School, under the care of the Synod. By Samuel Miller, D. D., Professor in the Theological Seminary at Princeton.—Trenton, 1823.

An Examination of the Divine Testimony concerning the Character of the Son of God, by Henry Grew, Minister of the Gospel, in Hartford, Connecticut.

MISCELLANEOUS.

The American Journal of Science, and Arts. Conducted by Professor Silliman. Vol. VII. No. 2.—Feb. 1824. S. Converse New-Haven.

A Winter in Washington; or Memoirs of the Seymore Family.—2 vols. 8vo.—New-York, 1824.

A Practical Essay on Typhous Fever. By Nathan Smith, M. D., Professor of the Theory and Practice of Surgery in Yale College.—pp. 88. 8vo.

An Anniversary Discourse, delivered before the Historical Society of New-York, on Saturday, December 6, 1823; showing the origin, progress, antiquities, curiosities, and nature, of the Common Law. By William Sampson, Esqr.—pp. 68. 8vo.

Sketches of the Earth and its Inhabitants, with one hundred engravings. By J. E. Worcester, A. A. S.—Boston.

Religious Intelligence.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

Our readers are aware that the plan originally contemplated by this Society was that of an extensive colony in the interior of New-York. We learn from Israel's Advocate for February, that this plan has been given up:—First, as being too extensive.—The purchase of a tract of land sufficiently extensive for such a purpose would require not less than \$75,000. This sum, with the expense of transporting them from the seaboard to the settlement, the erection of buildings for their accommodation, &c. &c. would far exceed the resources which the Society could hope to command. Secondly, as being unnecessary. The warmest friend to any plan of meliorating the condition of the Jews, does not suppose, that in many prospective years, converts will come to our shores in such numbers as to require the occupancy of 15 or 20,000 acres of land; or if they should, that any considerable portion of them would be prepared by inclination, or previous habits, to engage in agricultural pursuits.

The plan now adopted by the Board is as follows:

I. The object of the society is, to invite and receive from any part of the world, such Jews as do already profess the christian religion, or are desirous to receive christian instruction, to form them into a settlement, and to furnish them with the ordinances of the gospel, and with such employment in the settlement as shall be assigned them.

II. The Jews who come to the settlement are to be *principally* employed in agricultural and mechanical operations.

III. In order to facilitate this object, the Board shall procure as much land as will afford a site for the necessary buildings, and the contemplated mechanical and agricultural operations.

IV. In order to afford the emigrants suitable religious instruction, a minister of the gospel shall be procured by the Board, whose duty it shall be to act as the general superintendent of the settlement.

V. A schoolmaster shall be provided, to teach the children and youth such branches of the different sciences as may fit them for becoming intelligent, respectable, and useful members of society.

VI. Theological instruction shall be provided in the settlement for such youth of piety and talent among the Jewish converts, as it may be deemed expedient to have qualified for becoming ministers of the gospel or missionaries.

VII. On the contemplated settlement, a farm shall be stocked, and furnished with suitable implements of husbandry. The produce of the farm shall be considered common stock for the support of the different members of the settlement; and an experienced farmer shall be placed thereon to manage its concerns.

VIII. All the members of the settlement are to be considered as a band of brethren, governed by the laws of our Divine Redeemer, and associated together for the purpose of aiding each other in the concerns of the life that now is, and of that which is to come; and if any of the emi-

grants should act inconsistently with their profession, the Board reserve to themselves the right, at any time to remove them; lest by their improper conduct they should corrupt the morals of the other members of the settlement.

The committee have not entered into the details of the internal regulations of the settlement. Many of these must necessarily be left to circumstances and experience. They have contented themselves with submitting a general plan, which may form the basis of future operation, and which may be expanded and improved, as the necessities of our Jewish brethren may require, and the means of the society will admit.

It is the intention of the Board to purchase, for the present, from four to six thousand acres on the site of the intended settlement; and as a preparatory step to this, and that no delays may take place in the consummation of their views, they intend to procure immediately, near the city of New-York, a place of reception for those Jewish brethren who may seek the blessings of civil and religious liberty on our shores.

American Colony at Cape Messurado.

By the arrival of the *Fidelity*, at Philadelphia, from Cape Messurado, intelligence has been received that the colonists were generally in good health and spirits. Trade up the country was, in January, when the *Fidelity* sailed, obstructed by war between the *Soosos* and the *Toulahs*, but a more auspicious state of affairs was anticipated.

The ten blacks, whom the United States' government permitted to return to their native country last October, had all reached their respective homes. The fathers of three of them were trading at the settlement when the *Fidelity* arrived in Africa. Their mutual joy may be imagined more readily than described. It is also stated as a singular occurrence concerning another of the ten, that on their landing at the colony, he immediately met a native who had come down from the interior to trade, and who was the very person that had sold the now liberated man, as a slave. He had captured him in war, and, agreeably to custom, sold him as his own property; and now, (as soon as convinced that the free man disclaimed all intention of revenge) accompanied him home.

From statements recently made by the agent of the American Colonization Society, (says the *New-York Observer*,) we learn that the whole number of colonists at Messurado, including 105 who sailed not long since in the *Cyrus*, is 245. The

whole number of coloured people who have embarked for Africa under the patronage of the Colonization Society is 317. Several of these have returned to this country, and some of them have become settlers in the English Colony at Sierra Leone. The whole number of deaths among the colonists from the commencement of the settlement has been 42, of which number 22 were among the passengers in the *Elizabeth*, the first vessel which visited Africa. Since the settlement at Messurado in the spring of 1822, 20 deaths have occurred, and of these, four were killed in the war with the natives, and two were drowned. If we understand the statement then, there have been only fourteen deaths by sickness in a population of 140 persons, during a period of probably 18 months, and under all the multiplied hardships and privations incident to a new settlement in a tropical climate. Surely there is no foundation for all the alarm that has been excited about the mortality at the colony!

Missionary Seminary at Basle in Switzerland.

The object of this Institution is the education of missionaries. The number of students, according to the latest accounts, is thirty-three. They are divided into three classes. The *first* class contains nine students, and consists of those who are engaged in merely preparatory studies. The directors feel under no obligation to carry them through the whole course of their education. The *second* class is composed of eleven young men, who, during their preparatory studies, have shown themselves worthy of being employed in the arduous service of missions. The *third* class consists of thirteen, who are in the last year of their studies, and who expect soon to enter into the field of labor. The members of the two higher classes are subdivided into two divisions the first consisting of those who are intended for *missionary preachers*, and the second, of those who are considered as better qualified for *missionary teachers* and *catechists*. In the education of the teachers and catechists some of the higher exercises are omitted.

The directors of the seminary state that numerous applications have been made for admission into the seminary, and that, although in some cases, the motive could be traced to the influence of mere worldly inducement, they have reason to believe that in by far the greater number of instances, the applicants are actuated by a deep-felt love to Christ.—*N. Y. Observer*.

The *Archives du Christianisme*, a periodical work published in Paris, contains

the extraordinary intelligence, that on the 6th of April last M. Henhoffer, the Roman Catholic Rector of the Parishes of Mullisaußen and Steyneyg, in the Duchy of Baden in Germany, with the Baronde Gimdingen, his household and forty other families, making in all 220 persons, publicly embraced the Reformed Religion, in the Seignorial Chapel in Steyneyg; after which the adults received the Holy Communion, according to the rites of the Protestant Church. The affecting ceremony took place in a Roman Catholic country, in the midst of a vast assemblage of personages of different religious denominations, without the smallest interruption or disorder.

GERMANY.

Germany which a few years since contained a great number of infidels, has participated in an uncommon degree in the benefits resulting from the establishment of Bible Societies. Pure religion appears to be reviving. The Rt. Hon. Sir G. H. Rose, in a speech delivered before a Bible Society in England observed, "From the period of the active operation of these societies, infidelity has been giving way, and there is no other assignable cause for this but the increased attention paid to the holy scriptures. A pure spirit of religion is now rising in the north of Germany, and the missionaries lately sent thence to Sierra Leone, were among the first fruits of this revival of German piety."

Intelligencer.

MISSIONARY OPERATIONS.

It appears from the N. Y. Religious Chronicle, that a union of the two principal missionary societies in this country is in contemplation,—that of the American Board of Com. for For. Missions, and the United Foreign Missionary Society. "Although the officers of the Societies may not meet before the middle of the next summer, yet there is a hope that the plan will eventually be carried into execution."

ib.

PALESTINE MISSION.

(Extracted from the Missionary Herald for February.)

Journey of Messrs. Fisk and King, from Cairo to Jerusalem, through the Desert.

Messrs. Fisk and King were in Egypt about three months, during which time they distributed, or gave away for distribution, 3,700 tracts. They also gave away 256 copies of the Bible, or parts of it, and sold 644, (in all 900,) for 2378 piastres, or about 183 dollars.

We now commence the description of their journey from Cairo to Jerusalem, in the course of which they passed through the same desert, though not through the same part of it, which the children of Israel passed through, when escaping from Egyptian bondage to the promised land of their inheritance and rest.

Monday April 7, 1823.—Soon after sunrise, an Arab Shekh came with our camels. We had engaged 13, and were to pay six dollars and a half for each, for the journey from Cairo to Jaffa. Four were for ourselves and servant, one for our guide Mustapha, one for water, one for provisions, four for our trunks of books and clothes, and two for the books of the Bible Society and the Jews' Society. We had purchased four goat skins, and four leather bottles, in which to carry our water.

We had hoped to find a caravan going through the desert, but finding it not likely that one would go for some weeks, we prepared to set out alone.

At 9 o'clock we took leave of Mr. Salt and his family, and rode out of town; and after arranging our baggage, commenced our journey at ten, in regular order for Syria. As we started, a Turkish Dervish and two or three others joined our caravan. We passed a little way from Matarieh, and the obelisk of On, or Heliopolis. Till one o'clock we rode in the edge of the wilderness, with its immense extent stretching away to the right, and the fertile plains of the Nile to the left. At one, our road led us into the fields, but still near the desert. At nearly 4 o'clock, after riding more than five hours, course E. N. E. we pitched our tent on the sandy plain near the village Abu-Sabel. Here a number of Mussulmans and several Armenians joined our caravan. They had been waiting at the village for a caravan to pass, with which they might go through the desert.

In the evening we observed the Monthly Concert of Prayer.

Tuesday, 8th.—We arose at 5, and at 6, resumed our journey. At 8, we passed a village in a large grove of palm-trees.—At half past eleven, having rode on with our guide, trotting our camels till we were almost out of sight of the caravan, we stopped to rest under the shade of a tree. Here we felt the force, and saw the beauty of the comparison, "like the shadow of a great rock in a weary land." The caravan came up in half an hour, and we went on. At one, after riding seven hours, course N. and N. E. we pitched our tent on the road near the village Bilbes. Found the thermometer in our tent at 85°. In our room at Cairo it had been for some time from 70° to 76°. We have hitherto had fertile fields on our left hand, and the

barren desert on our right. In looking off upon the desert, we have observed at a distance the appearance of water. The illusion is perfect; and did we not *know* that it is a *mere illusion*, we should confidently say that we saw water. It sometimes appears like a lake, and sometimes like a river. As you approach it, it recedes or vanishes. Thus are the hopes of this world, and the objects which men ardently pursue, false and illusive as the streams of the desert.

Wednesday, 9th.—Bilbes being the last village before crossing the desert, our attendants were employed in getting things for themselves and their beasts, and we did not set off till half past nine. Several Turks, Arabs and Armenians here joined our caravan. After entering the desert, we counted the persons belonging to the caravan, and found the whole number 74, with 44 camels, 57 asses, one mule, and one horse. Several of the camels are loaded with merchandize, and most of the camel-drivers perform the whole journey on foot. It may be interesting to some of our friends to see a list of oriental names, and to learn with what a "mixed multitude" we passed through the "great and terrible wilderness."

There were *Mussulman Dervishes*; viz. Hadgi Mustapha, of Jerusalem; Hadgi Abdool, Hadgi Khaleel (i. e. the *beloved*), and Hadgi Saveer, from Bokkaria; Hadgi Kahman (i. e. the *merciful*), Hadgi Mohammed, and Abdallah, (i. e. the *slave* or *servant of God*), from near Astrachan.

Arabs.—Mustapha, our guide and the Shekh of the caravan; Ismael (Ishmael) and Abdool Assiz (the slave of the Excellent,) who own a part of the camels; and Hadgi Ahmed, the conductor of a part of the caravan. Among the camel-drivers on foot were Moses, Mahommed of El Arish, Hassan, Hadgi Ibrahim (Abraham,) Mahommed of Gaza, Said, Khaleel, Mahommed, a lad, and Selim and Salina, two Bedouins.

Turks.—Hadgi Ibrahim, of Damascus. [He was attended by a black eunuch, and his form and size would seem to mark him out as a son of Anak. "He seemed built like a tower." Three soldiers from Erzeroum: Hadgi Suleiman (Solomon,) of Dearbeker; Hadgi Younas (Jonas,) of Bagdad; and Hadgi Mahmoud.

Armenians.—Boghas (Paul,) from Smyrna; one from Constantinople; Boghas, and three others from Koordistan; and Tameer, who passed for a Turkish soldier, but told us privately that he was an Armenian.

Greeks.—One from Tocat, where Martyn died, one from Anatolia, (neither of whom speak any thing but Turkish,) and Elias, a Catholic Maronite from Nazareth.

There were, also, eight women; one the mother of Elias, three Turkish, one an Arab, and three negro slaves.

At half past 2, after riding five hours, we pitched our tent on the plain called Rode el Wolten. Thermometer in our tent at 79°. Asked the Dervish Hadgi Mustapha, what a Dervish is. He replied, "One that eats what he has to day, and trusts to God for the future." "Are they priests?" "They are among Turks what priests are among Christians." "Are they Monks; or can they marry?" "Some marry, others not, as they please." The term *Hadgi*, which occurs so often in the above list of names, means pilgrim, and is a title given by the Turks to all who have performed the pilgrimage to Mecca. The Greeks have adopted the word into their language, and bestowed the title upon all who have made the pilgrimage to Jerusalem.

Most of the time to day we have been rising a gentle ascent, course E. and N. E. We are now in the desert, out of sight of the inhabited world. Its appearance, however, is not so perfectly barren, as we expected to find it. Almost every where we see thistles, grass, and flowers, growing out of the sand, though thinly scattered, of stunted growth, and of a dry and withered look. When we stop, we select a good spot for our encampment, raise our tent on its two poles; and stretch out the ropes and fasten them to the earth with pins, and then arrange our trunks and boxes of books, so that they serve us for tables, chairs, and bed-steads.

Thursday, 10.—When the caravan stops the camels are turned out to feed on the thistles, weeds, and grass, which the desert produces. At sun-set they are assembled, and made to lie down around the encampment. Yesterday afternoon four of them, which carried merchandize for an Armenian, went off, and could not be found. Two or three men were despatched in search of them. This morning they were not found, and we arranged our baggage so as to give the Armenian one of ours. The rest of the company, also, gave him assistance in carrying his baggage, and we set off at seven. Saw a mountain at a great distance on our right, and a village far off on our left. In the course of the day the four camels were found at a distance, and brought into the encampment at evening. At 2, after seven hours travelling, we pitched our tent at Mahsima. Thermometer in the tent 84°, in the sun 104°. Here is a well of what we call here in the desert, good water. The goat-skins, which we took to carry water in, were new, and have given the water a reddish color, and an exceedingly loathsome taste.

In the evening, they found that the butter, which they had put up at Cairo for their journey, had, like the manna which the Israelites kept over night, "bred worms," so that they could not eat it.

Thrice, during the forenoon of the next day, the passports of the different companies composing the caravan were demanded by Arab soldiers patrolling this part of the desert for the purpose of stopping travellers who were destitute of passports.—One of the soldiers had in his arms a beautiful *Gazelle*, which at a distance looked like a young deer.

Far off on our right hand, we saw a range of mountains. Our course in the morning was nearly E.; afterwards it varied to nearly N. At two, after more than seven hours travel, we pitched our tent at Jissar. Those places in the desert where there are wells, or where caravans are accustomed to encamp, have, in consequence, received names. We give the names as they were repeated to us by our guide. Our road hitherto has been alternately loose, moveable sand, and hard sand mixed with gravel.

The singular combination of events, described in the following paragraph, took place during this day.

After some refreshment, we took a Persian Testament, and Genesis in Arabic, and went to Hadgi Mahommed the Dervish. We sat down with him on his blanket spread on the sand, with the sun beating on our heads, and then showed him our books. He reads well in Persian and Arabic. Of all the other Dervishes, not one knows how to read. While we were reading with him, most of the Dervishes and several Turks and Armenians, gathered around and listened. Mohammed read in Genesis, and said it was *very good*. Another Turk then took it, and read that God *rested* on the seventh day, and said angrily, that it was infidelity to say that God *rested*. Mr. Wolff tried to explain, but to no purpose, till he said he had given such a book to the Mufti of Jerusalem, who said it was good. This argument silenced him at once. We gave the book of Genesis to Mahommed. While we were sitting with him, Elias the Maronite began to beat his mother, because she did not cook his victuals as he wished. Mr. Wolff went to him, and reproved him severely for such conduct. The Turks said *tauntingly*, "He is a Christian." We were glad they heard Mr. Wolff's admonition, in which he showed them how inconsistent his behaviour was with the commands of the Gospel. The unnatural man

at length relented, and went to his mother and kissed her hand, in token of acknowledgment. Towards evening, two Turks had a dispute, which finally led to blows. Hadgi Ibrahim (the Anakite,) interfered, and, by loud words and a few blows, settled the quarrel. After this, the Dervish Mustapha became very angry with his ass, and, like Balaam, fell to beating him, and concluded by calling him a *Jew*.

During the next day, they beheld several flocks of sheep and goats, guarded by Bedouin shepherds, and feeding on the scanty vegetation which the wilderness affords. One of the flocks, from which our travellers purchased a lamb, contained about 300 sheep and goats. The shepherd and two boys were spinning cotton with a small spindle, as they walked about surrounded by the objects of their care.—They also met a caravan of 150 camels going to Cairo.

As they proceeded in a northeasterly direction, they found less vegetation, and more sand and hills, than heretofore.

(To be continued.)

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

To the American Board of Commissioners for Foreign Missions, from Dec. 13, to Jan. 12, inclusive, \$5,264 86.

To the American Bible Society in the month of January, \$2,084 50. Issued from the Depository—Bibles, 1,595—Testaments, 1,771—Total, 3,366—Value \$1,793 84.

United Foreign Missionary Society, in the month of January, \$1089 45.

American Education Society in the same month, \$1674 26.

American Tract Society, in the same month, \$280 00.

American Society for Meliorating the Condition of the Jews, during the same month, \$414 00.

The Treasurer of the Columbian College, D. C., acknowledges the receipt of \$2,205 75 during the month of January.

The Commissioner of the Greek Fund in New-York has received \$13,000 for the benefit of the Greeks.

The charitable donations, for the use of the sufferers by fire in Wiscasset and Alna, Maine, amounted to \$19,832 20 in cash, \$4461 47 in clothing, &c., which, with \$1,000 paid from the treasuries of those towns, make a total of \$25,293 74.

Ordinations and Installations.

Jan. 7.—The Rev. ANSEL D. EDDY, was installed Pastor of the First Congregational Church in the village of Canandaigua, N. Y. Sermon by the Rev. Mr. Lansing of Auburn.

Jan. 7.—The Rev. JOSEPH MERIAM was installed Pastor over the united congregations in Rootstown and Randolph, Ohio. Sermon by the Rev. C. B. Storrs.

Jan. 17.—The Rev. EBENEZER NEW-HALL was ordained Pastor of the church in Oxford, Mass. Sermon by the Rev. Mr. Nelson of Leicester.

Jan. 21.—The Rev. JOSEPH SEARLS was ordained Pastor of the church and society at Lynnfield, Mass. Sermon by the Rev. Dr. Parish.

Jan. 21.—The Rev. GEORGE MORRISON was ordained by the Presbytery of New-Castle, Delaware, Pastor of the church in that place.

Jan. 28.—The Rev. JOHN H. WOODS was ordained Pastor of the Congregational church and society in Newport, N. H.

Jan. 28.—The Rev. SAMUEL R. WHELOCK was installed Pastor of the

Congregational church and society in Lancaster, N. H.

Feb. 4.—The Rev. BENJAMIN F. CLARK was ordained Pastor of the Congregational church and society at Buckland, Ms.

Feb. 4.—The Rev. J. O. BARNEY, as Pastor of the Congregational church and society in Seekonk, Mass. Sermon by the Rev. Dr. Park, of Brown University.

Feb. 8.—At St. James' church, Philadelphia, the Rev. CHRISTIAN F. CRUSE, late Pastor of the Evangelical German Lutheran Church was admitted to the Holy Order of Deacons by the Rt. Rev. Bp. White.

Feb. 14.—The Rev. JAMES W. FARGO, as Pastor of the church in Solon, Maine.

Feb. 18.—The Rev. CHESTER ISHAM was ordained Pastor of the Trinitarian Congregational church and society in Taunton, Mass. Sermon by Rev. Samuel Greene, Boston.

Feb. 25.—The Rev. JOEL HARVEY LINDSLEY was ordained Pastor of the Second Congregational church and society in Hartford Conn. Sermon by the Rev. Professor Fitch, of Yale College.

View of Public Affairs.

DOMESTIC.

We record it as a fact which we wish to preserve on our pages, rather than as a matter of intelligence to our readers, that the celebrated Resolution of Mr. Webster for appropriating money for sending an Agent to Greece whenever the President should deem it expedient, was virtually postponed to an indefinite time, or rather dropped entirely, by the House going out of committee of the whole without taking any question. No American will regret a discussion, which, though it was followed by no decisive measure, was as nobly characterized by the generous feeling which pervaded it, as by the eloquence with which it was conducted.

A meeting of members from both houses of Congress was held at Washington on the evening of the 14th of February, for the purpose of recommending to the people of the United States, a candidate for the Presidency. Of the sixty-six gentlemen who composed this meeting, sixty-two concurred in a recommendation of the Secretary of the Treasury.

Notwithstanding the zeal with which some editors have advocated the propriety of such a measure, we think they will have failed to convince the intelligent part of the community that a congressional caucus is either expedient or constitu-

tional. The constitution provides that the electors of president and vice-president shall be appointed in such manner as the several state legislatures may direct; and that they shall meet *in their respective States*, to discharge the duties of their appointment. It also provides that no *senator or representative*, or person holding any office of profit or trust under the United States, shall be appointed an elector. These provisions were wisely calculated by the framers of the constitution, to secure, on the part of the electors, a faithful discharge of the high trust committed to them, and to prevent that caballing, and connivance at by-ends, which can never be too solicitously guarded against in the disposing of so capital an object of ambition as the highest office in the nation. But if our senators and representatives may meet—in their *private capacity*, if our readers please, which, however, is a solecism—in conclave at the seat of government—in the presence of the candidates themselves, and make a *virtual* election; the constitution is a dead letter, and the business of the electors a formality. They have only to ratify what is already done—to give a 'local habitation and a name' to the individual who has been dictated to their choice.

We disclaim any reference in these remarks, either to the fitness or unfitness of the several candidates for the Presidency.

That is a question to which we have no desire to become partisans. Nor have we introduced the subject of congressional caucuses, so much with a view to discuss their propriety, as with a desire to offer a remark or two on the general subject of the presidential election. For two years this subject has been publicly agitated; in the course of which, public decency has been disregarded, and public feeling trifled with. Editors of newspapers, affecting to direct the public mind in so important and delicate a matter; and discovering quite as much party zeal as patriotism, and quite as little disinterestedness as modesty, have suffered their columns to be filled with gratuitous criminations, with political biographies and libellous discussions;—errors called up from the grave to which oblivion had consigned them, like evil spirits mustered from the shades, have been made to cluster round the most exalted individuals in the nation—confidential letters have been published to the world—grossly personal allusions and angry retorts have been made on the floor of congress;—and the subject has been insidiously interwoven with the discussion of important public measures. Now we ask what has been gained, either to the interests of the parties concerned, or to the welfare of the nation, by a controversy so prematurely commenced, and so indecorously conducted? Has the public mind become any the better prepared for an election? Has the confidence of the people in any one candidate, been established or increased, or will the successful candidate be rendered any the more respectable in their estimation, by the calumnies which have been forged, or the “mournful reminiscences” which have been called up from oblivion? Ambitious men and partisans may feel an interest in thus agitating this subject, but we are much mistaken if the great mass of honest citizens do not regard it with disgust, and with disquieting apprehensions respecting its tendency and ultimate effects. If in anticipation of every presidential election, we are to be visited with a bold, defamatory, electioneering spirit, pervading every section of the Union and gathering rancour from the protracted strife of years, thinking men may discover in the following allusion to our country, less of the sober prescience of philosophy than of the visions of poetry.

—————Who shall then declare

The date of thy deep-founded strength,
or tell

How happy, in thy lap, the sons of men
shall dwell!

The subject, has as much to do with our

respectability abroad, as with our tranquility at home. The progress of our ‘great political experiment’ is narrowly watched by the supporters of legitimacy in Europe; and every symptom of disorganization strengthens the hands of despotism.

An act has recently passed the legislature of South Carolina, prohibiting, under penalties sufficiently formidable, the entrance into that state of any free negro, or person of color, on board any vessel, as mariner, steward, or in any capacity whatever.

This act in effect renders all persons of color incapable of citizenship in any part of the Union. It puts it out of the power of any State to enact a law which shall invest this prescribed portion of its population with the privileges of freemen. The citizens of each State are entitled, by the constitution, to all the privileges and immunities of citizens in the several States. But according to existing laws at the South, no *coloured* citizen of any State—any law of such State to the contrary notwithstanding—shall be permitted to enjoy the benefit of this provision. Laws may be enacted to make him free; but to give effect to them we must first literally “*bleach* him into the enjoyment of freedom.” This act of South Carolina and similar acts of other slave-holding states, demonstrate the bearing of slavery upon the free states, and ought to silence the complaint against them, that they intermeddle with a subject in which, politically, they have no interest.

That these laws are unconstitutional, would seem to be admitted even by those who make them. A proposition has been sent round to the different States by the legislature of Georgia, for an amendment to the United States Constitution, providing that no part of that instrument shall be so construed as to authorize any person of color to enter any State contrary to the laws of such State. We do not see any necessity for this measure, says the New-York Advertiser, unless the legislature of Georgia mean to concede the point that the laws of many of the Slave States on this subject are unconstitutional. If this is their meaning, they had better, in the first place, repeal their unconstitutional acts; and then ask for further favors. We should like to know where the Slave States intend the free people of color shall go? Banished from every State, they must, for ought we can see, take to the ocean, there being no place of rest for them on the land.

Answers to Correspondents.

MILLENARIUS; J. F.; and DELOS, have been received; also, OLD TIMES, whose injunction shall not be forgotten.